MINUTES

OF THE

NATIONAL COUNCIL

1892

National Council of the Congregational Churches of The U.S.

MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE EIGHTH SESSION HELD IN MINNEAPOLIS, MINN.

OCTOBER 12-17, 1892.

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NEXT MEETING — OFFICERS — COMMITTEES.

The ninth triennial session of the National Council will probably be held with Plymouth church, San Francisco, Cal., in the autumn of 1895.

Officers for the Session of 1892–5.

Moderator, Rev. Alonzo H. Quint, of Massachusetts.

Assistant Moderators, Byron M. Cutcheon, of Michigan, and Rev. George C. Rowe, of South Carolina.

Secretary, Rev. Henry A. Hazen, Massachusetts.

Registrar, Rev. William H. Moore, Connecticut.

Assistant Registrars, Revs. E. Lyman Hood, of New Mexico; George Curtiss, of North Dakota, and Harmon Bross, of Nebraska.

Officers for 1892–5.

The moderators hold office until their successors are chosen; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were appointed for the next three years: —

Secretary, Rev. Henry A. Hazen, of Massachusetts.

Registrar, Rev. William H. Moore, of Connecticut.

Treasurer, Rev. Samuel B. Forbes, of Connecticut.

Auditor, David N. Camp, of Connecticut.

Provisional Committee for 1892–5, *who are also* Trustees *under the charter.* — Samuel B. Capen, of Massachusetts; Rev. George H. Wells, of Minnesota; Revs. Henry A. Hazen, and Arthur Little, of Massachusetts; Revs. William H. Moore, and Samuel B. Forbes, of Connecticut; Rev. Alonzo H. Quint, of Massachusetts; Revs. James G. Merrill, of Maine; Hamilton A. Hill, of Massachusetts; Revs. Julian M. Sturtevant, and Marcus W. Montgomery, of Illinois.

Publishing Committee. — Revs. Albert E. Dunning and Alonzo H. Quint, of Massachusetts; with the secretary, registrar, and treasurer, *ex officio.*

[*For standing and ad interim committees, see page* 309.]

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NOTE.

The reports of committees in this volume are printed as made, and not as affected by any action of the Council.

The statistics of the Ministers and Churches will be found in the *Year-Books*. The Minutes and the *Year-Books* are issued by direction of the National Council, and, by its instructions, a copy of each is to be sent to each church, and another to each minister, on the rolls of the denomination.

MINUTES.

The National Council of the Congregational Churches of the United States convened for its eighth session in Plymouth church, Minneapolis, Minn., at 10 A. M., Wednesday, Oct. 12, 1892, and was called to order by Cyrus Northrop, of Minnesota, moderator of 1889.

Prayer was offered by Rev. Julian M. Sturtevant, of Illinois.

Welcome.

Rev. George H. Wells, pastor of the church, gave an address of welcome.

Tellers.

The moderator appointed the following tellers: —

Rev. Samuel H. Barnum, of Vermont; Rev. Allen S. Bush, of Kansas; Rev. Henry A. Bushnell, of Illinois; Rev. Edward B. Furbish, of New Jersey; Edward J. Goodrich, of Ohio; Rev. E. Lyman Hood, of New Mexico.

Committee on nominations.

At the nomination of the moderator, the following were appointed a committee on nominations: —

Rev. James G. Merrill, of Maine; Rev. Franklin S. Fitch, of New York; Rev. George E. Hall, of New Hampshire; Rev. George C. Rowe, of South Carolina; Rev. Henry C. Simmons, of North Dakota; Rev. William D. Williams, of California; Charles A. Woods, of Minnesota.

Organization.

Credentials were gathered from which the names of members were read by the secretary. The roll, as subsequently reported by the committee on credentials, and completed, was as follows: —

MEMBERS.

DELEGATES FROM STATE AND LOCAL BODIES OF CONGREGATIONAL CHURCHES.

ALABAMA.

Congregational Association. — Rev. Fountain G. Ragland, Rev. Henry S. DeForest.

Houston Conference. — Rev. Stephen E. Bassett.

Troy Conference. — Rev. J. J. Stallings.

ARIZONA. (See NEW MEXICO.)

ARKANSAS.

Association. —

CALIFORNIA.

General Association. — Rev. Charles O. Brown.

Bay Conference. — Rev. William D. Williams, John L. Barker.

Humboldt Association. — Rev. Griffith Griffiths.

Mokelumne Association. —

Mt. Shasta Association. —

Sacramento Valley Association. —

San Joaquin Valley Association. —

Santa Clara Association. —

Upper Bay Conference. —

Los Angeles Association. —

San Bernardino Association. —

COLORADO.

Congregational Association. — Rev. George E. Paddock.

Arkansas Valley Association. —

Denver Association. — Rev. Henry E. Thayer.

Southwestern Association. — Rev. Samuel F. Dickinson.

CONNECTICUT.

General Conference. — Rev. Newman Smyth, Rev. Thomas K. Noble, Rev. Jonathan L. R. Wyckoff.

Central Conference. —

Fairfield East Consociation. — Rev. Charles R. Palmer.

Fairfield West Consociation. — Edward W. Marsh.

Farmington Valley Conference. —

Hartford Conference. —

Hartford East Conference. —

Litchfield Northeast Conference. — Rev. John P. Hawley.

Litchfield Northwest Conference. —

Litchfield South Consociation. — Rev. Charles Symington, Rev. Frank A. Johnson.

Middlesex Conference. — Rev. Henry G. Marshall, Rev. Bernard Paine, Lucius R. Hazen.

Naugatuck Valley Conference. — Rev. John G. Davenport.

New Haven East Consociation. — Thomas E. Merwin.

New Haven West Conference. —

New London Conference. — Rev. Samuel H. Howe, Hezekiah L. Reade.

Tolland Conference. —

Windham Conference. —

DISTRICT OF COLUMBIA.

Washington Conference. — Rev. Charles H. Small.

FLORIDA.

General Association. —

Western District Conference. —

East Coast Conference. —

St. John's River Conference. —

GEORGIA.

Congregational Conference. —

Atlanta Conference. —

Flint River Conference. —

Congregational Association. — Rev. George C. Rowe.

IDAHO. — (with UTAH.)

ILLINOIS.

General Association. — Rev. Frederic S. Hayden, Rev. David Beaton, William A. Talcott.

Aurora Association. — Ralph C. Curtiss.

Bureau Association. — Rev. Nicholas T. Edwards.

Central Association.

Central East Association.

Central West Association. — Rev. William R. Butcher, Rev. Henry A. Bushnell, Rev. Julian M. Sturtevant.

Chicago Association. — Rev. Frederick A. Noble, William E. Hale, Rev. Prof. Samuel I. Curtiss, Samuel S. Rogers, Rev. Marcus W. Montgomery, Edward D. Redington, Rev. Quincy L. Dowd.

Elgin Association. — Rev. Charles A. Blanchard.

Fox River Association. — Rev. Warren F. Day, Rev. Charles C. Warner.

Quincy Association. — Rev. Samuel H. Dana, Rev. William Burgess.

Rockford Association. — Rev. Walter M. Barrows, Rev. Albert W. Safford.

Rock River Association.

Southern Association. — Rev. Dana Sherrill, Rev. Frank B. Hines.

Springfield Association. — Rev. John B. Fairbank, Lemuel Parsons.

INDIANA.

General Association. — Rev. Nathaniel A. Hyde.

Central Association. — Rev. John H. Crum, Rev. Edward D. Curtis.

Northeastern Association.

Northwestern Association. — Rev. Dwight P. Breed.

Southern Association.

IOWA.

General Association. — Rev. George F. Magoun, Rev. James B. Chase, Rev. Alden B. Robbins.

Central Association. — Rev. Francis J. Douglass, Rev. Palmer Litts.

Council Bluffs Association. — Rev. Edwin S. Hill, Rev. John M. Turner, Charles F. Crose, Alfred D. French.

Davenport Association. — Rev. Andrew W. Archibald, Rev. Frank T. Lee.

Denmark Association. — Rev. Osgood W. Rogers.

Des Moines River Association. — Rev. John W. Geiger.

Dubuque Association. — Rev. Gurney M. Orvis, Rev. Ariel A. Baker, Thomas E. Booth.

German Association. — Rev. Moritz E. Eversz.

Grinnell Association. — Rev. Robert W. Hughes, Rev. Benjamin St. John, John Meyer.

Mitchell Association. — Rev. John W. Horner, Rev. Silas F. Milliken, Rev. N. Luther Packard.

Northeastern Association. — Rev. Chapman A. Marshall.

Northwestern Association. — Rev. Evarts Kent, Robert Wright, Rev. John T. Blanchard.

Sioux Association. — Rev. Walter L. Ferris, Rev. George G. Perkins, Rev. James E. Snowden, Rev. LaRoy S. Hand.

Welsh East Association. — Rev. John E. Jones.

Welsh West Association. —

KANSAS.

General Association. — Rev. Alfred C. Hogbin, John G. Haskell, Rev. Charles A. Greenlees.

Arkansas Valley Association. — Rev. Joseph H. Boggess.

Central Association. —

Eastern Association. — Rev. James G. Dougherty, Rev. Richard Cordley.

Northern Association. — Rev. Allen S. Bush, Rev. Benjamin D. Conkling.

Northwestern Association. — Rev. Henry F. Markham, Rev. Edward Skinner.

Southern Association. —

Southwestern Association. —

Western Association. —

Wichita Association. — Rev. Pearse Pinch, Willis K. Folks.

KENTUCKY.

LOUISIANA.

Congregational Association. — Rev. John W. Whittaker.

West Central Association. —

MAINE.

General Conference. — Rev. Jonathan E. Adams, Rev. Leavitt H. Hallock.

Aroostook Conference. —

Cumberland Conference. — Rev. James G. Merrill.

Cumberland North Conference. —

Franklin Conference. —
Hancock Conference. —
Kennebec Conference. —
Lincoln and Sagadahoc Conference. — Galen C. Moses.
Oxford Conference. —
Penobscot Conference. — Rev. Henry L. Griffin.
Piscataquis Conference. —
Somerset Conference. —
Union Conference. —
Waldo Conference. —
Washington Conference. — Rev. Charles F. Clark.
York Conference. — Rev. Charles A. Pope.

MARYLAND (with NEW JERSEY).

MASSACHUSETTS.

General Association. — Rev. Alonzo H. Quint, Rev. F. Barrows Makepeace, Rev. Henry Hyde, Rev. DeWitt S. Clark, Thomas J. Borden, Rev. Charles E. Jefferson, Rev. Oliver S. Dean, Rev. Morton Dexter, Rev. Albert E. Dunning, Rev. John W. Lane, Rev. Daniel Merriman, Samuel B. Shapleigh.

Andover Conference. —

Barnstable Conference. — Rev. Daniel W. Clark.

Berkshire North Conference. — Rev. Clarence S. Sargent.

Berkshire South Conference. — Rev. Walter W. Curtis.

Brookfield Conference. — Charles A. Gleason.

Essex North Conference. — Rev. George L. Gleason, Rev. Charles L. Hubbard.

Essex South Conference. — Rev. George A. Hall, Rev. T. Frank Waters, Dea. Augustus Mudge, Walter K. Bigelow.

Franklin Conference. — Rev. Edward P. Butler, Rev. George L. Dickinson.

Hampden Conference. — Rev. Daniel Phillips, Rev. Ralph W. Brokaw.

Hampshire Conference. — A. Lyman Williston.

Hampshire East Conference. —

Mendon Conference. — Rev. Webster Woodbury.

Middlesex South Conference. —

Middlesex Union Conference. — Rev. George A. Tewksbury.

Norfolk Conference. — Rev. Henry C. Alvord, Rev. Lewis V. Price.

Old Colony Conference. — Rev. Matthew C. Julien, Willis E. Lougee.

Pilgrim Conference. — Rev. Ernest W. Shurtleff.

Suffolk North Conference. —

Suffolk South Conference. — Rev. Arthur Little.

Suffolk West Conference. — Rev. Wolcott Calkins, Henry Baldwin.

Taunton Conference. —

Woburn Conference. — Rev. Theodore C. Pease, Wallace G. Webber.

Worcester Central Conference. —

Worcester North Conference. —

Worcester South Conference. — Rev. Henry A. Blake.

Michigan.

Congregational Association. — Hon. Byron M. Cutcheon, Rev. Prof. Joseph Estabrook, Rev. Heman P. DeForest.

Cheboygan Conference. —

Detroit Association. — Rev. Jesse Povey, William H. Burr.

Eastern Association. — Rev. A. Hastings Ross, William J. Mulford.

Genesee Association. —

Gladstone Association. — Rev. George C. Empson.

Grand River Association. — Rev. James E. Smith, Rev. Dan F. Bradley.

Grand Traverse Association. — Rev. Edwin S. Shaw, Rev. Andrew M. Brodie.

Jackson Association. — Prof. Edwin A. Strong.

Kalamazoo Association. — Rev. John Jefferies, Rev. Charles DeW. Brower, George Parsons.

Lake Superior Conference.—Rev. Doane R. Atkins.

Lansing Association. — Rev. Jay N. Taft.

Muskegon Association. — Rev. Richard Lewis.

Northern Central Association. —

Olivet Association. — Rev. Wolcott B. Williams, Prof. George N. Ellis.

Saginaw Association. — Rev. William W. Lyle.

Sault Ste. Marie Association. —

Southern Michigan Conference. —

MINNESOTA.

General Association. — Rev. Smith Baker, William H. Laird.

Anoka Conference. — Charles W. Hackett, Charles H. Woods, Rev. William M. Jenkins, Rev. Samuel J. Rogers.

Central Conference. — Rev. Leonard A. Moses, Rev. J. Frank Locke.

Mankato Conference. — Rev. Robert McCune, Rev. John W. Frizzelle.

Minnesota Valley Conference. — Rev. Henry M. Herrick.

Northern Pacific Conference. — Rev. William C. A. Waller, Rev. Isaac L. Cory, W. S. Woodbridge.

Owatonna Conference. — Rev. Lucian M. Chaney, Lewis L. Wheelock.

Western Conference. — Rev. Riley L. D. Preston.

Winona Conference. — Rev. John W. Hargrave, Rev. Alba L. P. Loomis.

MISSISSIPPI.

Congregational Association. — Rev. Frank G. Woodworth.

MISSOURI.

Congregational Association. — Rev. Henry Hopkins.

Hannibal Association. — Rev. Aaron W. Wiggins.

Kansas City Association. — Rev. John H. Williams.

Kidder Association. — Rev. Albert Bushnell.

Springfield Association. — Rev. Einion C. Evans, Rev. Alfred P. Johnson.

St. Louis Association. — Rev. Charles A. Wight.

MONTANA.

Conference. —

NEBRASKA.

Congregational Association. — Rev. Harmon Bross.

Blue Valley Association. — Rev. Samuel I. Hanford.

Columbus Association. —

Elkhorn Valley Association. —

Frontier Association. —

German Association. —

Lincoln Association. — Rev. Ernst G. L. Mannhardt, William Q. Bell.

Northwestern Association. — Rev. Frank L. Ferguson.

Omaha Association. — Rev. George W. Wainwright, William E. Findley.

Republican Valley Association. — Rev. Howard S. MacAyeal, Rev. George E. Taylor.

NEW HAMPSHIRE.

General Association. — Rev. Frank G. Clark.

Cheshire Conference. — Rev. George I. Bard, Rev. W. Herbert Alexander, Dea. George E. Holbrook.

Coos Conference. — Rev. George H. Tilton.

Grafton Conference. — Rev. Marvin D. Bisbee.

Hillsboro Conference. — Rev. John H. Hoffman.

Merrimac Conference. — Rev. C. Fremont Roper.

Rockingham Conference. — Rev. Albert H. Thompson, John J. Bell.

Strafford Conference. — Rev. George E. Hall, Rev. Edward M. Chapman, Rev. Howard W. Pope.

Sullivan Conference. — Rev. John E. Wildey.

NEW JERSEY.

Congregational Association. — Charles H. Johnson.

Northern New Jersey Conference. — Rev. Amory H. Bradford, Rev. Samuel L. Loomis.

NEW MEXICO AND ARIZONA.

General Association. — Rev. E. Lyman Hood.

NEW YORK.

General Association. — Rev. Ethan Curtis, Rev. William A. Robinson, Dea. Guilford Dudley, Rev. Frank S. Fitch, Rev. George F. Waters.

Black River and St. Lawrence Association. — Rev. Frederick A. Hatch.

Central Association. — Rev. Edward N. Packard, Rev. John Cunningham.

Essex Association. —

Genesee Association. —

Hudson River Association. — Rev. William E. Park.

Manhattan Conference. — Rev. Samuel H. Virgin.

New York and Brooklyn Association. —

Oneida, Chenango, and Delaware Association. — Rev. William H. Scudder, Rev. George H. Bailey, Herbert M. Dixon.

Ontario Conference. — Rev. Edward B. Furbish, Dea. Thomas D. Demond.

Suffolk Association. — Rev. Clarence W. Rouse.

Susquehanna Association. — Rev. Joel J. Hough, Rev. Henry Margetts.

Welsh Association. —

Western New York Association. — Rev. Edwin B. Burrows, Rev. Elliot C. Hall.

NORTH CAROLINA.

Conference. —

NORTH DAKOTA.

General Association. — Rev. Henry C. Simmons.

Fargo Conference. — Rev. Charles H. Phillips, Rev. Vernon N. Yergin, Rev. George Curtiss.

Jamestown Conference. — Rev. William Griffith, Rev. James D. Whitelaw, Rev. Edwin H. Stickney.

Wahpeton Conference. — Rev. Caleb L. Rotch.

OHIO.

Congregational Association. — Rev. Albert Bowers, Rev. David Jones, William H. Upson, Edward J. Goodrich.

Central North Conference. — Rev. Martin K. Pasco.

Central Ohio Conference. — Rev. Alexander Milne.

Central South Conference. —

Cleveland Conference. — Rev. Charles S. Mills, Jay Odell.

Eastern Conference. —

Grand River Conference. — Rev. Maurice B. Morris.

Maretta Conference. — Rev. Cornelius E. Dickinson.

Medina Conference. — Rev. John R. Nichols.

Miami Conference. — Rev. John W. Simpson.

Plymouth Rock Conference. — Lester Taylor, Rev. John G. Fraser.

Puritan Conference. — Rev. Sereno D. Gammell.

Toledo Conference. — Rev. Henry M. Bacon, Rev. Oren D. Fisher.

Trumbull and Mahoming Conference. —

OKLAHOMA.

Congregational Association. — Rev. Franklin B. Doe.

OREGON.

Congregational Association. —

Middle Columbia Association. —

Willamette Association. — Rev. Henry V. Rominger, Rev. Pres. Thomas McClelland.

PENNSYLVANIA.

Congregational Association. — Rev. Charles A. Jones.

Eastern Association. —

Northwestern Association. — Rev. Sherman W. McCorkle.

Western English Association. —

Western Welsh Association. —

Wyoming Conference. —

RHODE ISLAND.

Congregational Conference. — Rev. Forrest F. Emerson, Rev. Leverett S. Woodworth.

SOUTH DAKOTA.

General Association. — Pres. Albert T. Free, Eugene Steere.

Black Hills Association. —

Central Association. — Rev. Charles M. Daley, Rev. Charles F. Reed.

Dakota Association. — Rev. Thomas L. Riggs.

German Association. —

Northern Association. — Rev. William H. Thrall, Rev. David R. Tomlin, Rev. Anson H. Robbins, Rev. Julius Stevens.

Plankinton Association. — Rev. Wm. B. Hubbard.

Yankton Association. — Rev. William B. D. Gray, Rev. Henry Wilson, Rev. George W. Shaw.

TENNESSEE.

Central South Association. — Rev. Joseph E. Smith, Rev. Pres. Erastus M. Cravath.

TEXAS.

North Texas Association. — Rev. Alexander C. Garner.

UTAH.

General Association. — Rev. J. Brainerd Thrall, Rev. Winfield S. Hawkes.

VERMONT.

General Convention. — Rev. Charles M. Lamson, Rev. Vitellus M. Hardy.

Addison Conference. — Rev. Samuel H. Barnum.

Bennington Conference. —

Caledonia Conference. —Rev. Henry Fairbanks.

Chittenden Conference. — William J. Van Patten.

Essex Conference. — [Rev. George H. Tilton.]

Franklin and Grand Isle Conference. —

Lamoille Conference. —

Orange Conference. — Edward Conant.

Orleans Conference. —

Rutland Conference. —Rev. Robert H. Ball, Dea. Rockwood Barrett.

Union Conference. — Charles W. Osgood.

Washington Conference. —

Windham Conference. —

Windsor Conference. — Rev. Sanford S. Martyn, Gilbert A. Davis.

WASHINGTON.

Congregational Association. — Rev. Pres. James F. Eaton.

Seattle Association. — Rev. Wallace Nutting.

Tacoma Association. — Rev. Thomas Sims.

Eastern Association. — Rev. Stephen B. L. Penrose.

Yakima Association. —

WISCONSIN.

Congregational Convention. — Rev. Judson Titsworth.

Beloit Convention. — Rev. Joseph Collie, Rev. Cyrus Hamlin.

La Crosse Convention. — Rev. William Haughton.

Lemonweir Convention. — Rev. Platt R. Staples, Rev. William Kilburn.

Madison Convention. — Rev. Hiram J. Ferris, Rev. Eugene G. Updyke.

Milwaukee Convention. — Rev. James K. Kilbourn, Dea. Courtney S. Kitchel.

Northwest Convention. — Rev. Fred T. Rouse, Rev. Alberoni Kidder.

Southwest Convention. — Augustus W. Bosworth, Rev. Allen D. Blakeslee.

Welsh Convention. —

Winnebago Convention. — Rev. John Rowland, Fred C. Weed.

WYOMING.

Congregational Association. — Rev. Zwingle H. Smith, Rev. George S. Ricker.

HONORARY MEMBERS.

OFFICERS AND MEMBERS OF THE COUNCIL.

Moderator of 1889. — Pres. Cyrus Northrop.

Secretary. — Rev. Henry A. Hazen.

Registrar. — Rev. William H. Moore.

Treasurer. — Rev. Samuel B. Forbes.

Provisional Committee. — G. Henry Whitcomb.

REPRESENTING COMMITTEES.

On Mormon Question. — Rev. Wm. H. Ward, Franklin Fairbanks.

On City Evangelization. — Rev. Henry A. Schauffler.

On Systematic Benevolence. — Rev. Simeon Gilbert.

On a Congregational Manual. — Rev. Henry A. Stimson.

On the Relations of the Benevolent Societies to each other. — Rev. James Brand.

On Religious Needs of the Army and Navy. — Rev. William J. Batt.

On Revised Form of Admission to Church. — Rev. George R. Merrill.

On Missionary Periodicals. — Rev. Washington Gladden.

On Columbian Exposition. — Rev. James G. Johnson.

On Ministerial Relief. — Rev. Nathan H. Whittlesey.

BENEVOLENT SOCIETIES.

Rev. Edmund K. Alden, *A. B. C. F. M.*; Rev. Charles R. Bliss, *New West;* Rev. Joseph B. Clark, *A. H. M. S.;* Rev. L. Henry Cobb, *C. C. B. S.;* Rev. John A. Hamilton, *A. C. & E. S.;* Rev. Frank P. Woodbury, *A. M. A.*

THEOLOGICAL SEMINARY.

Oberlin. — Rev. Prof. Albert H. Currier.

STATISTICAL SECRETARIES.

Rev. Martin K. Whittlesey, Illinois; Rev. Samuel W. Dickinson, Minnesota; Rev. James P. Field, Missouri; Rev. Cornelius H. Patton, New Jersey; Rev. Henry A. Miner, Wisconsin.

Pastor of Plymouth church. — Rev. George H. Wells.

By vote of Council. — Rev. Edward A. Berry, Fort Payne, Ala.

FROM CORRESPONDING BODIES.

The Congregational Union of England and Wales. — Rev. John Brown, Bedford, England; Thomas W. Harrison, Northwood, Hanley, England.

Rev. Alonzo H. Quint, of Massachusetts, was chosen moderator, was conducted to the chair by Rev. Amory H. Bradford, of New Jersey, and Rev. Henry Fairbanks, of Vermont, and made a brief address.

Byron M. Cutcheon, of Michigan, and Rev. George C. Rowe, of South Carolina, were chosen assistant moderators.

Rev. E. Lyman Hood, of New Mexico, Rev. George Curtiss, of North Dakota, and Rev. Harmon Bross, of Nebraska, were chosen assistant registrars.

Lester Taylor, of Ohio, aged 94,

was given a seat on the platform.

Committees.

The following committees were appointed: —

On credentials. — John J. Bell, of New Hampshire; Rev. Amory H. Bradford, of New Jersey; Rev. William E. Park, of New York; Rev. Evarts Kent, of Iowa; Henry Baldwin, of Massachusetts.

On business. — Rev. Henry Hopkins, of Missouri; William H. Upson, of Ohio; Rev. Cyrus Hamlin, of Wisconsin; John G. Haskell, of Kansas; Rev. Clarence S. Sargent and Rev. Arthur Little, of Massachusetts.

On finance. — Galen C. Moses, of Maine; Charles W. Hackett, of Minnesota; James Loring Barker, of California; A. Lyman Williston, of Massachusetts; Edward J. Goodrich, of Ohio.

Daily order.

The following order for the daily sessions was adopted: —

Business, 9–9.30 A. M.; devotion, 9.30–10; recess, 12.30–2.30 and 5.30–7.30; adjourn, 9.30.

After singing, "In the cross of Christ I glory," at 12.30, a recess was taken till 2.30.

WEDNESDAY AFTERNOON, Oct. 12.

Report of provisional committee.[1] — *Program, amendment of by-law, paying expenses of delegates.*

At 2.30, prayer was offered by Rev. Henry Hyde, of Massachusetts.

The provisional committee presented a report which was accepted. The program contained therein was approved, and placed in the hands of the business committee.

On the recommendation of the committee, by-law III. was amended by omitting the word "one" in the third line and by inserting after the word "body" these words: "and missionaries in the service of the American Board of Commissioners for Foreign Missions present."

The statement in the report of the committee, in relation to paying the expenses of delegates to the Council, was referred to the following committee to report at this session: —

Rev. Theodore C. Pease, of Massachusetts; Rev. John G. Fraser, of Ohio; Rev. Griffith Griffiths, of California; Rev. Leavitt H. Hallock, of Maine; Rev. Fred S. Hayden, of Illinois; Rev. Charles M. Lamson, of Vermont; Frederick W. Lyman, of Florida.

Report of publishing committee.

The publishing committee presented a report which was accepted.[2]

[1] Page 67. [2] Page 69.

Report of secretary.[1] — *Church fellowship.* — *Ministerial standing.*— *Statistics.*

The secretary presented a report with resolutions. The report was accepted, and the resolutions, after amendment were adopted as follows: —

Resolved, (1) That we recommend that churches, especially new churches, desiring Congregational fellowship, seek connection with some body of Congregational churches; that, to guard against imposition, churches desiring ministerial supplies, or pastors, insist upon good credentials in all cases; that ministers desiring to be recognized as Congregational ministers should unite with a Congregational church and seek connection with some body of Congregational ministers or churches; and that councils are advised not to recognize as pastors those who are not so connected; that ministers removing to the bounds of another conference, association, or state, should connect themselves by letter promptly with the local body to whose bounds they have removed; that ministers taking letters to other bodies should present them without needless delay; and that, in our judgment, it is not orderly for any minister to be a member of two co-ordinate bodies at the same time.

Resolved, (2) That we renew our urgent appeal to every church to see to it that the annual report is promptly and fully made to the local or state secretary, as called for.

That part of the report relating to the question of one or more general bodies in a state was referred to the committee on credentials.

Reports of auditor and treasurer.[2]

The report of the auditor was presented and accepted.

The report of the treasurer was presented and accepted.

Reports of trustees of National Council and of committee on ministerial relief.[3]

The report of the directors of the trustees of the National Council was presented and accepted.

The committee on ministerial relief presented a report with resolutions. The report was accepted, and the resolutions were adopted as follows: —

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[1] Page 71. [2] Pages 286 and 288. [3] Pages 76 and 184.

Resolved, (1) That we emphasize, as one of the most pressing and sacred duties now before our churches, the long delayed work of providing adequately for the relief of aged or disabled Congregational ministers, and of the destitute widows, and orphan children of ministers.

Resolved, (2) That we favor the establishment in every state of an efficient relief organization, or committee, to be maintained by a moderate annual collection from each church.

Resolved, (3) That we particularly and urgently request every pastor and church to arrange, at the earliest practicable date, for a full and forcible presentation of this subject, to the end that information may be diffused, that interest may be awakened, and that each congregation may have the opportunity of making one splendid contribution for the increase of the national ministerial relief fund.

Resolved, (4) That we encourage the committee, to be appointed for the ensuing three years, to use such active measures as may seem to them wise and necessary for the furtherance of these ends, pledging to them practical co-operation and substantial assistance.

It was *voted*, That the committee be thanked for their efficient service, and that they be continued with such changes as may be needful.

Young Men's Christian Association of Minneapolis.

The Young Men's Christian Association of the city presented an invitation to the members of the Council to visit their rooms.

After singing "Jesus shall reign," at 5.30, a recess was taken till 7.30.

WEDNESDAY EVENING, Oct. 12.

Public worship. — Sermon.[1]

At 7.30, the Council engaged in public worship, in which Rev. William A. Robinson, of New York, conducted the opening services, and Rev. Charles M. Lamson, of Vermont, preached from Matthew xxiii. 8, "For one is your master, even Christ; and all ye are brethren," and offered prayer, when, after singing "Blest be the tie that binds," and the benediction by the preacher, at 9.30, the Council adjourned till 9 A. M. Thursday.

[1] Page 47.

THURSDAY MORNING, Oct. 13.

Minutes. — Mission schools. — Carleton College. — Secret societies.

At 9 A. M. the moderator called the body to order, and after the doxology Rev. William D. B. Gray, of South Dakota, offered prayer.

The minutes of Wednesday were revised and approved.

A resolution on mission schools was received, and referred to the committee on business.

An invitation was received to visit Carleton College at Northfield, Minn., on Saturday afternoon.

A resolution on secret societies was received and referred to the committee on business.

New Haven West Conference, Conn.[1] —*Resolutions.*

Resolutions from New Haven West Conference, of Connecticut, were received and disposed of as follows :—

1. Resolutions on the relations of our national benevolent societies to each other were referred to the committee of 1892 on that subject.

2. A resolution on the relations of said societies to the churches was referred to the committee of 1892 on that subject.

3. A resolution on the qualifications of candidates for missionary service was referred to the following committee[2] : —

Rev. Charles R. Palmer, of Connecticut; Walter K. Bigelow, of Massachusetts; Rev. Amory H. Bradford, of New Jersey; Franklin Fairbanks, of Vermont; Rev. James G. Johnson, of Illinois; Rev. Arthur Little, of Massachusetts; Rev. Newman Smyth, of Connecticut.

Devotion. — Mission schools.

The body spent half an hour in devotion, led by Rev. Wolcott Calkins of Massachusetts.

The business committee reported the following, which was adopted : —

Whereas, there have been found to be in twenty-five states and territories nine hundred and fifty Sunday schools known as Congregational, with 45,000 members, in the care of persons employed by Congregationalists in missionary work, but which are not yet directly connected with Congregational churches, and therefore are not reported in our Year Book; and *whereas*, the fact that these schools are not included in our denominational statistics causes embarrassment to our Sunday school workers, misleads the public as to the extent and strength of our work, and sometimes hinders the development of these Sunday schools into Congregational churches, therefore

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[1] Page 294. [2] Page 27.

Resolved, That the secretary of the Council be directed to publish in the Year Book the statistics of at least the name and membership of each of these Sunday schools in each state, so far as they are reported by the state secretaries.

Secretary, registrar, and treasurer.

Rev. Henry A. Hazen, of Massachusetts, was elected secretary; Rev. William H. Moore, of Connecticut, was elected registrar, and Rev. Samuel B. Forbes, of Connecticut, was elected treasurer, each for three years.

New Mexico and Arizona.

Resolutions from New Mexico and Arizona on the relations of our national benevolent societies to the churches, were received and referred to the committee of 1892 on that subject.

Publishing committee.

Revs. Alonzo H. Quint and Albert E. Dunning, of Massachusetts, and the secretary, the registrar, and the treasurer were made the publishing committee for the next three years.

Committees on statements of the societies and seminaries.

Committees were appointed as follows:—

On statement of American Board of Commissioners for Foreign Missions.

Rev. Richard Cordley, of Kansas; Rev. Andrew W. Archibald, of Iowa; Rev. Warren F. Day, of Illinois; Rev. Albert E. Dunning, of Massachusetts; William J. Mulford, of Michigan; Rev. John W. Simpson, of Ohio; Rev. William H. Ward, of New York.

On statement of American College and Education Society.

Rev. Charles R. Palmer, of Connecticut; Herbert M. Dixon, of New York; Rev. Samuel L. Loomis, of New Jersey; Rev. Marcus W. Montgomery, of Illinois; Rev. A. Hastings Ross, of Michigan.

On statement of American Home Missionary Society.

Rev. James Brand, of Ohio; Rev. Henry Fairbanks, of Vermont; Rev. Julian M. Sturtevant, of Illinois; Wallace G. Webber, of Massachusetts; Rev. James D. Whitelaw, of North Dakota.

On statement of American Missionary Association.

Rev. Edward N. Packard, of New York; Rev. Dan F. Bradley, of Michigan; Edward Coleman, of California; Rev. Henry M. Herrick, of Minnesota; Rev. Dana Sherrill, of Illinois.

On statement of Congregational Church Building Society.

Rev. Walter M. Barrows, of Illinois; Rev. Jonathan E. Adams, of Maine; Rev. Edwin H. Stickney, of North Dakota.

On statement of Congregational Sunday School and Publishing Society.

Rev. Arthur Little, of Massachusetts; Rev. Edward M. Chapman, of New Hampshire; Rev. Oren D. Fisher, of Ohio; Alfred D. French, of Iowa; Rev. George F. Waters, of New York.

On statement of New West Education Commission.

Rev. Henry L. Griffin, of Maine; Rev. Charles O. Brown, of California; Rev. William A. Hobbs, of New York; J. H. Mertz, of Missouri; Rev. J. Brainard Thrall, of Utah.

On statements of theological seminaries.

Rev. Marvin D. Bisbee, of New Hampshire; Rev. James Brand, of Ohio; Rev. Einion C. Evans, of Missouri; Rev. George W. Wainwright, of Nebraska.

Columbian Exposition.[1]

A committee on the Columbian Exposition, appointed by the provisional committee, presented a report which was accepted and referred, with other communications on that subject, to the following committee to report at this session: —

Rev. Walter M. Barrows, of Illinois; Rev. Edmund K. Alden, of Massachusetts; Rev. Morton Dexter, of Massachusetts; Albert T. Free, of South Dakota; Rev. William H. Ward, of New York.

[1] Page 279.

Sermon.

It was *voted*, That the thanks of this body be tendered to Rev. Charles M. Lamson, of Vermont, for his sermon, and that a copy be requested for publication with the minutes.

Relations of the benevolent societies to the churches and to each other.[1]

The committee on the relations of the national benevolent societies to the churches presented a report with a proposal. The report was accepted, and the proposal was made the first order for the afternoon.

The committee on the relations of our national benevolent societies to each other presented a report with recommendations. The report was accepted, and the recommendations were laid on the table for future consideration.

After singing "I love to tell the story," at 12.30, a recess was taken till 2.30.

THURSDAY AFTERNOON, Oct. 13.

Relations of the societies to the churches.

At 2.30, prayer was offered by Rev. David Beaton, of Illinois. The proposal of the committee on the relations of our national benevolent societies to the churches was considered, and the report including the proposal was referred to the following committee to report at this Council some suitable action: —

Cyrus Northrop, of Minnesota; Byron M. Cutcheon, of Michigan; Franklin Fairbanks, of Vermont; Rev. Alonzo H. Quint, of Massachusetts; Rev. Henry A. Stimson, of Missouri.

Credentials and related matters.

The committee on credentials presented a report in part with recommendations. The report was accepted. The first recommendation, relating to delegates from Alabama, was discussed and made the order of the day at 10 A. M., Friday.

After singing, "Hail to the Lord's Anointed," at 5.30, a recess was taken till 7.30.

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[1] Pages 102 and 193.

Thursday Evening, Oct. 13.

Systematic beneficence.[1]

At 7.30, after singing, Rev. Franklin S. Fitch, of New York, read the Scriptures and offered prayer.

The committee on systematic beneficence presented a report with a preamble and resolution. The report was accepted, and the preamble and resolution were adopted as follows: —

In view of what we ourselves have received from God, and in view of what the world infinitely needs; in view of the ever augmenting necessities of the various agencies created and sustained by our churches; in view of the magnificence of secular enterprises seen all about us, such as should shame us out of our littleness, and ought to provoke Christians to corresponding courage and largeness of expectations; in view of the widened outlook and the awakening consciousness of the world, fellowship becoming so characteristic of our time; and, especially, in view of the assurance that God will multiply without limit alike the larger and the humbler gifts offered in his name;

Resolved, That this Council suggest and urge that this subject of proportional giving be made a special order of the day for consideration in every local association and conference at the next meeting; and that such action be taken as may secure this year a contribution from every church to each one of our several national benevolent societies; and, so far as possible, something from every individual member proportionate to his ability.

The chairman of the committee was requested to put the substance of the report into a leaflet for distribution.

Memorial to John Robinson.[2]

After singing "O God, beneath thy guiding hand," the committee on a memorial to John Robinson presented a report with resolutions. The report was accepted, and after remarks by several members of the committee and by Rev. John Brown of England, the resolutions were adopted as follows: —

Resolved, (1) That this Council approves the appropriation of the unexpended balance of the John Robinson Memorial fund, $485.10, to the proposed Robinson Memorial church in Gainesborough, England; the assent of the contributors to the fund having been substantially obtained.

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[1] Page 113. [2] Page 83.

Resolved, (2) That the Council expresses to the members of the Congregational church in Gainesborough its hearty interest in their effort, and its best wishes for their success; and therefore authorizes the Rev. Charles R. Palmer, who has been invited by the English brethren to that service, to act as their representative for this object.

Resolved, (3) That, in the judgment of this Council, this contribution from American givers should be enlarged to the sum of not less than one thousand dollars.

Resolved, (4) That the Rev. Charles R. Palmer be hereby authorized to represent, if convenient for him, this Council at the dedication of the John Robinson Memorial church.

It was *voted*, That the thanks of the National Council are hereby extended to the committee on the John Robinson Memorial, to whose final report we have just listened, for the admirable way in which they have discharged their delicate and difficult duties.

The International Council.[1]

After singing "My faith looks up to thee," the delegation, from the National Council to the International Council, presented a report.

After addresses by Rev. Amory H. Bradford, of New Jersey, on the origin of the International Council, and by Rev. John Brown, of England, on its results, and by Rev. George A. Gates, of Iowa, on its future, the report was accepted.

The American section of the committee, of fifteen, of the International Council, relating to another meeting, namely: Rev. Frederick A. Noble, of Illinois; Rev. Amory H. Bradford, of New Jersey; Samuel B. Capen, of Massachusetts; Rev. John K. McLean, of California; Cyrus Northrop, of Minnesota, — presented a communication with a resolution.[2] The communication was received and the resolution was adopted, as follows: —

Resolved, That this Council approves the recommendation made by the American section of the committee of the International Congregational Council, appointed at London, to consider the question of a second similar Council, and advise that arrangements be made by the proper persons looking toward the holding of such a Council in the city of Boston at some convenient time in the year 1900.

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[1] Page 80. [2] Page 288.

John Robinson Memorial church.

A subscription of $775 was made for the John Robinson Memorial church.

After singing "My country, 'tis of thee," at 10, the body adjourned till 9 A. M. Friday.

FRIDAY MORNING, Oct. 14.

Minutes. — Devotion.

At 9, the moderator called the body to order, and after the doxology, Rev Webster Woodbury, of Massachusetts, offered prayer.

The minutes of Thursday were revised and approved.

The Council spent half an hour in devotion, led by Rev. William H. Moore, of Connecticut.

Provisional committee, by-law amended.

The fifth by-law was amended so that the first two lines shall read: —

"The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer, *ex-officiis*."

The following were made the provisional committee for the next three years: —

Samuel B. Capen, of Massachusetts; Rev. George H. Wells, of Minnesota; Rev. Henry A. Hazen, of Massachusetts; Rev. Arthur Little, of Massachusetts; Rev. William H. Moore, of Connecticut; Rev. Samuel B. Forbes, of Connecticut; Rev. Alonzo H. Quint, of Massachusetts; Rev. James G. Merrill, of Maine; Hamilton A. Hill, of Massachusetts; Rev. Julian M. Sturtevant, of Illinois; Rev. Marcus W. Montgomery, of Illinois.

The Council in 1895.

The provisional committee reported the following, which was adopted: —

Resolved, that the triennial session of the Council, in 1895, be held on the Pacific coast, provided satisfactory arrangements can be made; and at such time and place as the provisional committee may determine.

The roll.

The committee on credentials made a report in part on the roll, which was accepted, and the committee were authorized to make corrections and instructed to complete the roll.

Credentials.

The consideration of the Alabama case, temporarily deferred, was resumed, and that question and all the other questions in the report of the committee on credentials were referred to the following committee to report as soon as practicable: —

Rev. Albert E. Dunning, of Massachusetts; Rev. Amory H. Bradford, of New Jersey; Rev. Wolcott Calkins, of Massachusetts; Rev. Alonzo H. Quint, of Massachusetts; Rev. William H. Ward, of New York.

After singing, "Now be the gospel banner," at 12.30, a recess was taken till 2.30.

FRIDAY AFTERNOON, Oct. 14.

Statements of societies.[1]

At 2.30, Rev. Isaac L. Cory, of Minnesota, offered prayer.

The statements of the Congregational Church Building Society and of the American Home Missionary Society were presented and referred; also the statements of the American Missionary Association and of the Congregational Sunday School and Publishing Society were received and referred.

Rev. James Brand, of Ohio, chairman of committee on statement of American Home Missionary Society, having resigned, Rev. Frank B. Makepeace, of Massachusetts, was appointed in his place.

Salutations.[2]

The salutations by letter of the Swedish Mission Covenant, Sweden, were presented and received, and it was *voted*, That they be referred to a committee of three.

The salutations of the Congregational Union of England and Wales were presented by Thomas W. Harrison and Rev. John Brown, to whom words of welcome and response were addressed by the moderator.

The Alabama delegates and related matters.

After singing "Blest be the tie that binds," the committee on the questions in the report of the committee on credentials, presented a report which was accepted, and the following conclusions contained in it were adopted: —

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[1] Pages 146, 149, 158 and 165. [2] Page 293.

1. As to the question of recognizing more than one general body in a state, we recommend the adoption of the report of the committee on credentials, namely, that only one state association can have recognition under our rules.

2. We recommend that Rev. Henry S. De Forest and Rev. Fountain G. Ragland be given seats in this Council as delegates representing the Congregational Association of Alabama.

3. That Rev. Stephen E. Bassett and Rev. J. J. Stallings be given seats as delegates representing local conferences in Alabama; each of these two conferences containing a major fraction of ten churches according to their credentials and as provided by the rules of the Council.

4. That, since the body claiming to be the General Convention of Alabama is not yet organized as representing all the Congregational churches of the state, Rev. Edward A. Berry, who brings credentials from that body, be not received on those credentials, but that he be welcomed as an honorary member.

5. That the Council expresses the earnest hope that the Congregational churches of Alabama will at an early day be found in one united body on accepted principles of Congregational fellowship.

6. That the Council give cordial recognition to the new churches which apply for admission to this Council, and extend to them the assurance of Christian fellowship.

7. That this Council re-affirms the principle, which Congregationalists have always affirmed, of equal rights for all disciples of Christ, of every race, as essential to the fellowship of Congregational churches.

The relations of the societies to the churches.[1]

The committee on the report and proposal of the committee on the relations of our national benevolent societies to the churches presented a report with resolutions. The report was accepted, and the resolutions were adopted, as follows: —

Resolved, (1) That this Council earnestly desires that all the benevolent societies shall be made in reality, and not in any figurative sense only, the representatives of the churches.

Resolved, (2) That this Council, appreciating the importance of the unanimous action of the American Board at its last meeting in adopting measures looking towards the representation of the churches in the Board, expresses its gratification at such action; and the Council further expresses the earnest hope that the Board, through its committee already appointed, will devise such measures as will secure such desired representation; and that these measures may be such as will show the confidence of the Board in the churches, and result in increased confidence of the churches in the Board.

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[1] Page 211.

Resolved, (3) That the associations of churches be advised to make nominations during the coming year to fill vacancies in the Board, in response to the proposal of the Board as adopted at the last annual meeting.

Resolved, (4) That a committee of nine be appointed to whom shall be referred the subject of representation of the churches in the societies in reference to the best methods of combining stability in administration and the principle of representation of the churches.

The relations of the societies to each other.[1]

The recommendations in the report of the committee on the relations of our national benevolent societies to each other, were considered and approved.

Statements of societies.[2]

The statements of the American College and Education Society and of the American Board of Commissioners for Foreign Missions were presented, and accepted and referred.

Manual for foreign mission churches.

The committee on a manual for foreign mission churches presented a report which was accepted.

Qualifications of candidates for missionary service.[3]

The committee on the qualifications of candidates for missionary service reported a declaration which was accepted and adopted as follows: —

Each Congregational church has its own confession of faith, and there is no authority to impose any general confession upon it; nor are our ministers required to subscribe to any specified doctrinal standards. But, as a basis of fellowship, we have certain creeds of acknowledged weight, to be used not as tests but as a testimony; and we have also, in ecclesiastical councils and associations of churches, recognized organs for expressing the fellowship and declaring the faith held by our churches to be essential, as well as guarding the liberty of thought generally allowed in our churches. Therefore, in the administration of all our benevolent societies, and in the common work of our churches, the utmost care should be exercised in the application of the foregoing principles.

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[1] Page 102. [2] Pages 119 and 129. [3] Page 18.

Proposed consolidation of American College and Education Society and New West Education Commission.

It was *resolved*, That the National Council has heard with much satisfaction of the proposed consolidation of the American College and Education Society and the New West Education Commission, and hereby expresses its deep conviction that, if this union shall be effected on terms satisfactory to both societies, an organization of great promise and capable of meeting in some adequate degree the pressing demands for Christian education, which new conditions are forcing upon us, will be created.

And this Council, anticipating this consummation, and wishing to avert from the new society the peril which would arise from any falling off of the contributions hitherto received by both, would remind the churches that the enlarged work immediately confronting the new society, resulting from the consolidation of the two, will demand greatly enlarged contributions, and would therefore earnestly recommend that it shall at once be accorded a place upon the benevolent lists of all our churches.

Academy on Puget Sound — auditor.

Miss N. D. Sheldon was heard in behalf of an academy on Puget Sound.

David N. Camp, of Connecticut, was elected auditor for the next three years.

Union of missionary magazines.[1]

The committee on missionary magazines presented a report which was accepted and approved.

It was *voted*, That this National Council requests the six national home benevolent societies to unite in publishing a weekly periodical in place of the several now sustained to present their work and needs; and that this be done as soon as it is practicable, in accordance with the plan proposed in the report of the committee on missionary magazines.

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[1] Page 274.

The Mormon question.[1]

The committee on the Mormon question presented a report, which was accepted.

Public worship.[2]

The report of the committee on the improvement of public worship was presented and accepted.

Proposed amendments of the constitution.

A proposal that the constitution be amended in paragraph III., Sec. 8, last clause, so as to read, "and such officers shall be enrolled as members of the Council," was received for action in 1895.

A proposed amendment of the constitution whereby its name shall become "The Congregational Union of the United States" was received for action in 1895, namely: —

To amend the first clause of the constitution by substituting for the words "in National Council," "as a Congregational Union." To amend rule first, relating to "sessions" by substituting for the words, "The churches will meet in National Council," etc., the words "The churches of this Union will meet," etc.

To substitute the word "Union" for the word "Council" in each of the six other clauses where the latter word occurs.

After singing "Stand up, stand up for Jesus," at 5.30, a recess was taken till 7.30.

FRIDAY EVENING, Oct. 14.

Ministerial supply. — Care of prisoners.

At 7.30, after singing, Rev. J. Brainerd Thrall, of Utah, read the Scriptures and offered prayer.

The committee on ministerial supply presented a report which was accepted.[3]

Rev. William J. Batt, of Massachusetts, spoke on the Christian care of prisoners, and it was *resolved*, That we, here assembled, are all agreed: —

1. That our prisons ought never to be allowed to become the spoil of merely partisan victory at the polls.

2. That the administration of our prisons ought, if possible, always to be in the hands of officers who are characterized by enthusiasm in the work of reclaiming erring men to a manly life.

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[1] Page 270. [2] Page 91. [3] Pages 109 and 142.

Temperance.[1]

The committee on temperance presented a report which was accepted, and the following resolutions were adopted: —

Resolved, (1) That this Council re-affirms the declarations of previous Councils in regard to the evils of intemperance and the perils of the liquor traffic. We urge pastors and churches to press the work of temperance education in church, Sunday school, and home; that the subject be given a prominent place both in the ministrations of the pulpit, and in the teaching of the Sunday school, that there may thus be secured and maintained a temperance sentiment, and temperance practices in both old and young.

Resolved, (2) That we join with other Christian bodies and Christian people all over the land in demanding that the sale of intoxicating liquors be excluded from the Columbian Exhibition; and we express the hope that the managers of the Exhibition will not insult the best sentiment of the country, and violate the laws of both the state and the community in which the Exhibition is located, by bringing into it the saloon and the beer garden.

Resolved, (3) That we express our hearty sympathy with all sincere efforts to circumscribe, limit, and destroy the traffic in strong drink. We regard the results of the traffic as so thoroughly evil that in our view the only attitude for Christian people is that of unqualified and unceasing antagonism. We count the open saloon as the foe of all good, the tempter of youth, the destroyer of men, the corrupter of our political life, and the greatest peril of our common country.

Resolved, (4) That we will labor and pray for the speedy coming of the time when all good people shall be as one in their purpose to remove this great curse from our land; and we will be ever looking for and hastening unto the day when we can say of this evil as we now can say of slavery and other wrongs, "it was once, but is no more."

It was also *resolved*, That it be a recommendation of this Council that churches of our order should use only unfermented wine at the communion of the Lord's supper.

City evangelization.[2]

After singing "All hail the power of Jesus' name," the committee on city evangelization presented a report, which was accepted.

[1] Page 86. [2] Page 239.

Resolutions relating to trained female missionaries and the institutional church were received and referred to the committee on city evangelization to report in 1895. Rev. Julius C. Armstrong, of Illinois, spoke on city evangelization.

Expenses of delegates.[1]

The committee on paying expenses of delegates reported in favor of such payment by the National Council. Their report was accepted, and the following resolution contained in it was adopted :—

Resolved, That in order to test the sense of the churches, through the conferences and associations, and to obtain full data for wise action in the premises, this body appoint a committee of three to consider all questions involved and prepare a definite plan to be reported at the next session of the National Council.

New West Education Commission.[2]

The statement of the New West Education Commission was presented, and subsequently referred.

Memorial from the seven national societies.[3]

A memorial from a conference of our seven national societies, suggesting that the National Council arrange for a convention of said societies for the illustration of their work, in connection with the meeting of the Council in 1895, was received, and it was *resolved*, That the provisional committee be instructed to confer with the officers and managers of our national societies, and, if they deem best, arrange for the holding of a national missionary convention as suggested by the joint committee of the seven societies.

A proposed by-law was referred to the business committee.

At 10, the body adjourned till 9 A. M., Saturday.

SATURDAY MORNING, Oct. 15.

Minutes.—Devotion.

At 9, the moderator called the body to order when, after singing "How firm a foundation," Rev. Winfield S. Hawkes, of Utah, offered prayer.

The minutes of Friday were revised and approved.

The Council spent half an hour in devotion, led by Rev. Charles Symington, of Connecticut.

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[1] Page 291. [2] Page 175. [3] Page 295.

The Council of 1895.

The resolution concerning the session in 1895 was reconsidered, and the following clause was added: —

"And in case such arrangements cannot be made, the Council shall meet at the time designated by the sixth by-law at a place to be chosen by the provisional committee."

Resolutions respecting the policy of the government were referred to the business committee.

Finance.[1]

The finance committee presented a report with recommendations. The report was accepted, and the recommendations, after amendment, were adopted as follows: —

Voted, (1) That the treasurer, with the approval of the provisional committee, be authorized to abate the whole, or any part, of the unpaid dues accruing in 1891 and prior thereto, as may seem to him advisable.

Voted, (2) That the churches be asked to contribute annually the sum of one and one half cents per member to meet the current expenses during the next three years.

The nominating committee were authorized to enlarge the number of the committee on payment of expenses of delegates, at their discretion.

American Home Missionary Society.[2]

The committee on the statement of the American Home Missionary Society presented a report with a resolution. The report was accepted, and the resolution was referred to the committee on Christian unity.

President Harrison.

The following resolutions were adopted by a rising vote: —

Resolved, (1) That we, the members of the National Congregational Council, now in session in Minneapolis, desire to express to President Harrison our profound sympathy with him during these anxious days, when he is standing bowed down with grief by the bedside of his sick wife, and to assure them both of a loving remembrance in our prayers.

Resolved, (2) That the moderator, and the assistant moderators, together with Rev. Arthur Little, of Massachusetts, and Rev.

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[1] Page 281. [2] Page 157.

Winfield S. Hawkes, of Utah, communicate to the President the foregoing resolution.

Prayer was offered by Rev. Arthur Little, of Massachusetts.

Committees.

Committees were appointed as follows : —

On the relations of the benevolent societies to the churches. — Samuel Johnson, of Massachusetts ; Rev. A. Hastings Ross, of Michigan ; Rev. George R. Merrill, of Minnesota ; Rev. Robert R. Meredith, of New York ; Rev. Henry Fairbanks, of Vermont ; Rev. Charles O. Brown, of California ; John G. Haskell, of Kansas ; Rev. Joseph H. Twichell, of Connecticut ; Rev. Washington Gladden, of Ohio.

On paying expenses of delegates. — Rev. De Witt S. Clark, of Massachusetts ; Rev. John H. Crum, of Indiana ; Rev. William A. Robinson, of New York ; Thomas E. Booth, of Iowa ; Rev. Forrest F. Emerson, of Rhode Island ; Rev. Winfield S. Hawkes, of Utah ; Rev. Thomas McClelland, of Oregon.

On salutations from Sweden. — Rev. Samuel Ives Curtiss, of Illinois ; Rev. Joseph Collie, of Wisconsin ; Rev. James E. Snowden, of Iowa.

On Christian unity. — Rev. Julian M. Sturtevant, of Illinois ; Rev. William D. Hyde, of Maine ; Rev. John H. Morley, of Minnesota ; Rev. George E. Hall, of New Hampshire ; Rev. Reuben A. Beard, of North Dakota.

On the religious needs of the army and navy. — Rev. E. Lyman Hood, of New Mexico ; Major G. R. Baird, United States Army ; Rev. Henry M. Ladd, of Ohio ; Frederick W. Lyman, of Florida ; Rev. Stephen M. Newman, of District of Columbia ; Rev. T. Eaton Clapp, of Oregon ; Rev. James H. Kyle, of South Dakota.

On temperance. — Rev. Smith Baker, of Minnesota ; William P. Frye, of Maine ; Rev. Alvah L. Frisbie, of Iowa ; Rev. Edwin B. Burrows, of New York ; Eugene Steere, of South Dakota ; Samuel B. Shapleigh, of Massachusetts ; Rev. C. Fremont Roper, of New Hampshire.

On city evangelization. — The training of deaconesses. — The institutional church. — Rev. Judson Titsworth, of Wisconsin ; Rev. Lewis V. Price, of Massachusetts ; Rev. Charles A. Dickinson, of Massachusetts ; Rev. Charles S. Mills, of Ohio ; Rev. Graham Taylor, of Illinois ; William E. Hale, of Illinois ; Rev.

Eugene G. Updike, of Wisconsin; Rev. L. S. Woodworth, of Rhode Island; William A. Benedict, of Missouri.

On ministerial relief. — Rev. Frederick A. Noble, of Illinois; Franklin Fairbanks, of Vermont; Francis J. Lamb, of Wisconsin; Walter A. Mahoney, of Ohio; Rev. William M. Taylor, of New York; Rev. George H. Wells, of Minnesota; William E. Hale, of Illinois; Rev. Henry A. Stimson, of Missouri; James D. Cutler, of New York; E. H. Baker, of Massachusetts.

The following was adopted: —

Whereas, there is great need of a concise manual of Congregationalism for the facilitating of the organization of new churches on the principles of our order, be it therefore —

Resolved, That a committee of seven be appointed to prepare such manual and report the same to the next Council.

The following were appointed said committee: —

On church manual. — Rev. Alonzo H. Quint, of Massachusetts; Rev. Henry C. Simmons, of North Dakota; Rev. Dan F. Bradley, of Michigan; Rev. George M. Boynton, of Massachusetts; Rev. William D. B. Gray, of South Dakota; Rev. Edwin S. Hill, of Iowa; Rev. William D. Williams, of California; Rev. A. Hastings Ross, of Michigan.

By-laws amended.

By-law VIII. was amended by omitting Sect. 5 and the first sentence of Sect. 6.

By-law XVI. was amended to read: Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the members elect together with the program prepared by the provisional committee.

Marriage and divorce.[1]

The committee on marriage and divorce presented a report with recommendations. The report was accepted, and the recommendations were adopted as follows: —

Resolved, (1) That a committee of five be appointed by this Council whose duty it shall be —

1. To consider the dangers, needs, functions, and opportu-

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[1] Page 259.

nities of the family in modern life, and what can be done to guard, develop, and strengthen it, especially noting the results of the various agencies, legal and social, to this end.

2. To co-operate with similar committees which may be appointed in other national bodies for the same objects; and

3. That this committee begin its work directly after its appointment; that it hold frequent meetings or consultations during the coming three years; that from time to time, it make such reports and recommendations to the churches as may be deemed best; and that it report at the next triennial Council.

Resolved, (2) That the Council advise that similar committees with similar duties be appointed in our state bodies, as now in Massachusetts; and also in our various local conferences and associations.

Prison reform.

The following resolutions were adopted: —

Resolved, That recognizing the importance of the work of prison reform, as represented by the American Prison Association, we recommend that, as far as possible, our churches observe the Sabbath designated as Prison Sunday with such peculiar services, or special addresses, as shall contribute to the advancement of this cause.

Resolved, That a committee of five be appointed by this Council who shall report at its next meeting on the relation and responsibility of our churches to the convict population of our country.

Columbian Exposition.

The committee on the report of the committee on the Columbian Exposition and related matters, presented a report with recommendations. The report was accepted, and the recommendations were adopted, namely: —

We therefore recommend that this whole matter be referred to the committee of which Rev. James G. Johnson, of Chicago, is chairman, with full power to act as circumstances may require; and, in case favorable action is determined upon, that this committee be empowered to add to its number and fill any vacancies that may occur. We promise our hearty co-operation in carrying out any plans that this committee may think wise.

We also heartily approve of the scheme of Congresses arranged by the World's Congress Auxiliary of the Columbian Exposition;

and we especially indorse the proposition to hold a Congress of Missions and a Congregational Congress under their auspices, which, if carried out as proposed, will accomplish, in part, at least, the same object as that of the suggested material exhibit.

The same committee reported the following resolutions, which were accepted and adopted by a unanimous rising vote: —

Resolved, That we, the National Council, representing five thousand Congregational churches in the United States, express our hearty approval of the action of our National Congress in conditioning its appropriation to the Columbian Exposition on its closing on the Lord's day; and that we earnestly protest against any repeal of this action.

Resolved, That we instruct the secretary of the Council to forward a copy of this resolution to the National Commission, the Board of Directors, and to both Houses of Congress.

Congregational Church Building Society, College and Education Society.[1]

The committee on the statement of the Congregational Church Building Society presented a report, which was accepted.

The committee on the statement of the American College and Education Society presented a report, which was accepted.

Statements of seminaries.[2]

Statements covering the seven theological seminaries were presented and addresses made as follows: —

Rev. Albert H. Currier, for Oberlin; Rev. Charles S. Mills, for Hartford; Rev. Samuel Ives Curtiss, for Chicago; Rev. Jonathan E. Adams, for Bangor; Rev. Newman Smyth, for Andover and New Haven; Rev. Charles O. Brown, for Pacific.

Observance of the Sabbath.[3]

The committee on the observance of the Sabbath presented a report, which was accepted.

Trustees of National Council.— Provisional committee.

The provisional committee were made the trustees of the National Council.

Resolutions instructing the provisional committee were laid on the table.

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[1] Pages 141 and 148. [2] Pages 213–27. [3] Page 96.

It was *resolved*, That it be suggested to the provisional committee to give in 1895 an entire evening to the report on city evangelization and the discussion thereon.

Committees ordered.

A committee on ministerial standing for 1892-1895, was ordered to which shall be referred certain resolutions on that subject.

A committee of five was ordered to report in 1895 on the duty of the church respecting secret and social societies.

A committee of three was ordered to report at this meeting a reply to the Lutheran memorial to this Council.

A committee of five on capital and labor was ordered to report in 1895.

Church history societies.

The following minute was adopted: —

Whereas, in several of our states, church history societies have been organized to collect and preserve the local church history; and whereas, we consider this a very important work, we recommend the organization of such societies so far as practicable in all our states, which may, if so desired, do their work in connection with each state association; and we also recommend that those state organizations each have a place designated where church histories, manuals, anniversary sermons, and other historical matter may be collected and preserved; and also that, when practicable, copies of such collections be sent to the Congregational Library, Boston, Mass.

Christian unity.

A resolution relating to the alleged needless multiplication of churches, and to the action of our home missionary officers was received and referred to the committee on Christian unity.

A minute relating to the colored population was laid on the table.

A resolution on home missionary officers was laid on the table till Monday.

After singing "Thy saints in all this glorious war," at 1 P. M., the Council adjourned until public worship on Sunday morning, Oct. 16.

SUNDAY MORNING, Oct. 16.

Public worship. — The Lord's supper.

At 10.30, the Council engaged in public worship in which Rev. George H. Wells, the pastor, conducted the opening services, and Rev. Charles M. Lamson, of Vermont, spoke on what Christ has given the world, and Rev. Henry A. Stimson, of Missouri, on what we owe to Christ; after which the Council united with Plymouth church in the Lord's supper administered by Messrs. Lamson and Stimson, the service closing at 12.

SUNDAY EVENING, Oct. 16.

Christian unity.[1]

At 7.30, after singing, Rev. Julian M. Sturtevant, of Illinois, read the Scriptures, and Rev. Edward N. Packard, of New York, offered prayer. The committee on Christian unity presented a report with resolutions. Additional resolutions were also presented, and addresses on the general subject were made by Rev. Henry Hopkins, of Missouri, Rev. Julian M. Sturtevant, of Illinois, Rev. Leavitt H. Hallock, of Maine, and Rev. Charles O. Brown, of California. After singing "I love thy kingdom, Lord," and the benediction by the moderator, at 9, the body adjourned till 9 A. M., Monday.

MONDAY MORNING, Oct. 17.

Minutes. — Devotion.

At 9, the moderator called the body to order, the doxology was sung, and Rev. Charles A. Blanchard, of Illinois, offered prayer. The minutes of Saturday and Sunday were revised and approved. The Council spent half an hour in devotion, led by Rev. De Witt S. Clark, of Massachusetts.

A resolution on co-operation with the Holy Spirit in efforts for the salvation of men was received and referred to the business committee.

By-law amended.

It was *voted*, To amend by-law VIII., sect. 6, by inserting in the second paragraph, before the words "honorary members," these words: The first named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue unless the committee shall otherwise provide at a meeting of which every member shall have been especially informed.

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[1] Page 109.

The colored population.[1]

The declaration relating to the colored population was taken up and adopted as follows: —

The National Council of Congregational Churches recognize with gratitude the splendid advances made by the negro race, in the south, in the accumulation of property and the advancement of education and morals, in the face of obstacles that might well have daunted a less hopeful and devout people; also the awakening conscience, and growing interest, by the better class of citizens, in regard to their civil and political rights. But we deplore the continuance of the lawless spirit and the acts of violence, in many parts of the south, of which they are the direst victims; a condition of society that at once hinders the work of our educational and religious societies for the elevation of this suffering race, and menaces the very foundations of our national existence.

We therefore declare our sympathy with and give our earnest support to the oppressed of every race and class who are suffering in the struggle to assert their rights under the federal constitution; we also declare that our religious faith and political principles require that every citizen shall enjoy the protection of just laws framed in accordance with the spirit of the federal constitution; and that they shall have the right to cast a full ballot and have that ballot counted as cast, without distinction of race.

Proposed amendment of the constitution.

The following proposed amendment of the constitution was received for action in 1895, namely: To amend Sect. 4 of Article 2, so that it will read as follows: Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges may be represented by one delegate each, — such representatives having the right of discussion only.

Christian unity.[2]

The report of the committee on Christian unity was accepted and the following resolution in it was adopted: —

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[1] Page 37. [2] Page 109.

Resolved, That the National Council deems it of paramount importance that all who profess and call themselves Christians, whatever their ecclesiastical relations may be, should bear in mind the new commandment which Christ gave his disciples; that we hail with devout satisfaction the progress of the spirit of fraternal union among Christian people of every name; that for the promotion of this end we acknowledge the obligation to avoid the magnifying of minor points of difference, thereby losing sight of the essential principles of Christian faith and conduct; and that we regard with earnest sympathy and approval the increasing tendency of Christians of different branches of the church to join hands in efforts to diffuse the blessings of the gospel.

The same committee reported the following resolution which was adopted: —

Resolved, That, while we unceasingly deplore the great iniquity which is done to the cause of our beloved Lord by the needless multiplication of feeble churches, we gladly recognize the continued and judicious efforts of the American Home Missionary Society to lessen these evils, and the faithfulness of its officers to the rule of the society, — "not to plant a Congregational church or mission on ground which, in the proper sense of the word, is cared for by other evangelical denominations," and desire to express our confidence that no sectarian zeal on the part of any of its superintendents will ever be allowed to overrule the claims of Christian comity.

Union with Free Baptists and other denominations.[1]

The committee on union with Free Baptists and other denominations presented a report with resolutions. The report was accepted, and the resolutions were adopted as follows: —

Resolved, (1) That affiliation with our denomination of churches, not now upon our roll, should be welcomed upon the basis of the common evangelical faith, substantial Congregational polity, and free communion of Christians, without regard to forms or minor differences.

Resolved, (2) That this Council heartily agrees with the unanimous declaration of the International Congregational Council, held in London, in 1891, in favor of a federation without authority, of all bodies of Christian churches, as soon as the providence of God shall permit, for the manifestation of the unity of the church of

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[1] Page 292.

Christ upon the earth, and for harmonious action in advancing the kingdom of Jesus Christ.

Army and navy.[1]

The committee on the religious needs of the army and navy presented a report which was accepted. Resolutions on the subject were presented and referred to Byron M. Cutcheon, of Michigan, Rev. E. Lyman Hood, of New Mexico, and Rev. Winfield S. Hawkes, of Utah.

Scandinavian churches.[2]

The committee on our relations with Scandinavian churches presented a report which was accepted.

The meeting in 1895.

A telegram inviting the Council to hold its meeting in 1895 in Portland, Oregon, was received and referred to the provisional committee.

Resolutions relating to the policy of the government were laid on the table.

Proposed sixteenth amendment of constitution of the United States.

It was *resolved*, That the secretary of this Council be instructed to formally present to both houses of Congress and to the President of the United States, the petition of this body for the adoption of the following proposed sixteenth amendment of the constitution of the United States: —

"No state shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

Provisional committee instructed.

It was *resolved*, That the provisional committee, in planning for the next Council, be instructed so to arrange the program that at least one session of each day be devoted to the presentation of papers on subjects of common interest, and to the discussion of the same.

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[1] Page 290. [2] Page 292.

The Year Book.

It was *voted*, That the following resolution, namely: "*Resolved*, That this Council recommend the enrolment in our Year Book of all churches and stations sustained in whole or in part by the American Board of Commissioners for Foreign Missions," be referred to the publishing committee of this Council, and that they be requested to confer with the prudential committee of said Board, the Council agreeing to the determination of those two committees.

It was *voted*, That if questions of variance arise as to what churches shall be enrolled in the Year Book, and by what methods their statistics shall be gathered for this purpose, such questions may be decided by the publishing committee.

New West Education Commission.[1]

The committee on the statement of the New West Education Commission presented a report with recommendations. The report was accepted, and the first recommendation was adopted as follows: —

That the Council join in a hymn of thanksgiving, for ground already gained, and in prayer, that grace and wisdom may be given the administrators of these sacred trusts in sufficient measure to enable them to discharge wisely and well the peculiar and delicate responsibilities which shall hereafter, and in somewhat changed form, press upon them.

Theological seminaries.[2]

The committee on statements of the theological seminaries presented a report which was accepted.

Publishing committee.

A resolution that the publishing committee at an early day issue and distribute the resolutions of this Council, was laid on the table.

Proposed amendment of constitution.

The proposed amendment of the constitution was taken from the table and continued for action in 1895, namely: —

Resolved, That the constitution be amended by omitting the word "third" in the first article, and substituting the word "annual" for the word "triennial" wherever it occurs in Articles III., IV., and V.

[1] Page 182. [2] Page 230.

The American Board.[1]

The report of the committee on the statement of the American Board of Commissioners for Foreign Missions was presented and accepted.

A resolution concerning the exercise of power by the National Council was laid on the table.

Form of admission to church.[2]

The committee on a form for admission to the church presented a report, which was accepted.

Educational institutions for Germans.

Rev. G. E. L. Mannhardt spoke in behalf of the German educational institutions at Crete, Neb., and at Chicago, Ill.

Committees.

The following committees were appointed: —

On Sabbath observance. — Rev. Linus Blakesley, Kansas; Rev. Henry S. De Forest, Alabama; Samuel S. Rogers, Illinois; Rev. Sedgwick P. Wilder, Wisconsin; Rev. Albert H. Heath, Minnesota.

On union with Free Baptists and other denominations. — Rev. William H. Ward, New York; Rev. Daniel M. Fisk, Ohio; Rev. Samuel W. Dike, Massachusetts; Rev. Alonzo H. Quint, Massachusetts; Rev. George E. Hall, New Hampshire; Rev. John H. Morley, Minnesota.

On ministerial standing. — Rev. Levi L. Paine, Maine; Rev. Albert H. Currier, Ohio; Rev. George P. Fisher, Connecticut; Rev. Arthur L. Gillett, Connecticut; Rev. Charles S. Nash, California; Rev. Hugh M. Scott, Illinois; Rev. William J. Tucker, Massachusetts.

On capital and labor. — Rev. Washington Gladden, Ohio; Rev. Henry Hopkins, Missouri; Rev. John L. Scudder, New Jersey; Pres. David S. Jordan, California; Robert Newell, North Dakota.

On secret and social societies. — A. Lyman Williston, Massachusetts; Rev. Charles A. Blanchard, Illinois; Rev. Smith Baker, Minnesota; Rev. Edward P. Goodwin, Illinois; Rev. Edward Hawes, Vermont.

On marriage and divorce. — Rev. Frederick A. Noble, Illinois; Lyman D. Stevens, New Hampshire; Rev. Charles H. Richards, Pennsylvania; Courtney S. Kitchel, Wisconsin; Rev. William H. Scudder, New York.

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[1] Page 128. [2] Page 284.

On prison reform. — Rev. Amory H. Bradford, New Jersey; Rev. William J. Batt, Massachusetts; Rev. August Drahms, California; Rev. Hastings H. Hart, Minnesota; Rev. William H. Warren, Ohio.

After singing, at 12.30, a recess was taken till 2.30.

MONDAY AFTERNOON, Oct. 17.

Army and navy.[1]

At 2.30, Rev. George C. Rowe, assistant moderator, offered prayer.

The committee on the resolutions on the religious needs of the army and navy reported the following preamble and resolutions, which were adopted: —

Whereas, The soldiers in our army are the servants and defenders of the nation, and are called to a life of peril and temptation; and whereas, we recognize the fact that the highest efficiency of the soldier depends upon his being a man of good moral character, and furthermore, that he has a just claim upon the people and government which he serves for proper moral and religious opportunities; and believing that, at present, such opportunities are wholly inadequate, therefore,

Resolved, (1) That this Council is in hearty sympathy with every proper movement for the improvement of the moral and spiritual condition of the soldiers of our army.

Resolved, (2) That we urge the proper legislative and executive officers of the government to make such provision for religious teachers and other means for moral and religious instruction, that every man who wears the uniform of the United States may have within his reach the preaching of the gospel and other recognized means of moral and spiritual improvement.

Resolved, (3) That we urge upon Congress to make provision by appropriations for a suitable chapel at each permanent military post, where religious services may be held; and we press upon the attention of the churches the desirability of providing moral and religious reading for the libraries and reading-rooms of all such posts.

Resolved, (4) That the newly appointed committee on the army and navy be instructed to present the subject of these resolutions to the proper legislative and executive departments of the government.

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[1] Page 41.

Provisional committee.

It was *voted*, That the provisional committee be authorized to appoint any committees ordered but not appointed, and that committees so appointed be entered in the minutes as by the action of the Council.

Publishing committee.

It was *voted*, That the minutes, sermon, reports, papers, and other documents presented at this session be issued by the publishing committee, and also the Year Books of 1893, 1894, and 1895, and that said committee be allowed to contract for the Year Book of 1896.

American Missionary Association.[1]

The committee on the statement of the American Missionary Association presented a report which was accepted.

A resolution concerning John Penry was laid on the table.

Amendment of by-laws as to committees.

A proposed amendment of the by-laws relating to committees was referred to the committee on business. Said committee reported adversely on the proposal. The subject was then referred to the following committee:—

Rev. Marcus W. Montgomery, of Illinois; Rev. Edward B. Furbish, of New York; and Rev. James P. Field, of Missouri, who made a report which was amended and adopted as follows: —

Resolved, (1) We recommend that in the selection of committees, the nominating committee seek to give work to as many members of the Council as may be possible with due regard to the important interests to be submitted, in order that the results of our Councils may reflect the opinions of the churches; and, further, that they seek to avoid, as far as may be wise, the appointment of the same man on more than one committee, or on the same standing committee through more than one Council.

Resolved, (2) That the secretary be instructed to place a copy of this resolution in the hands of the nominating committee at the opening of each Council.

The place of meeting in 1895.

The provisional committee gave notice that they had selected San Francisco as the place for the meeting in 1895, if satisfactory arrangements can be made therefor.

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[1] Pages 163.

Congregational Sunday School and Publishing Society.

The committee on the statement of the Congregational Sunday School and Publishing Society presented a report which was adopted.

Minutes.

The minutes of the day were revised and approved, and the registrar was authorized to complete the minutes.

Thanks and conclusion.

After a brief recess, it was

Resolved, That the thanks of this Council are hereby tendered to the local committee of arrangements for their laborious and efficient services in providing for the comfort and convenience of the Council; to Plymouth church for the use of their commodious house of worship; to the pastor of this church for his helpful and genial co-operation in furthering the work of the Council; to Mr. Andrews, the organist, and to the choir, for their delightful and inspiring service of song; to the press for its reports of our proceedings; to such lines of railroads as have granted reduction in fare; and, above all, to the families whose graceful and abundant hospitality we have enjoyed. As we part, we shall carry with us pleasant memories of the days spent in these homes and in this beautiful city. Upon all, both hosts and guests, who have enjoyed the fellowship of these days, we unite in invoking the blessing of our heavenly Father by whose grace we all hope at last to enjoy the larger and more enduring fellowship of the home on high.

After addresses by the moderator and the pastor of Plymouth church, the body united in singing, "Come, let us join our cheerful songs," prayer was offered by Rev. Erastus M. Cravath, of Tennessee, the benediction was pronounced by the moderator and at 4.30 the eighth triennial session of the National Council was dissolved.

ALONZO H. QUINT, *moderator.*

Byron M. Cutcheon,
George C. Rowe, } *assistant moderators.*

William H. Moore, *registrar.*

E. Lyman Hood,
George Curtiss,
Harmon Bross, } *assistant registrars.*

THE CHURCH. — A COVENANT, WITH A PURPOSE.

SERMON.

BY REV. CHARLES M. LAMSON, ST. JOHNSBURY, VT.

Text: Matthew xxiii. 8. "One is your Master, even Christ; and all ye are brethren."

All Christians are under orders and therefore must keep in order. Christ is their authority and brotherhood in love and service, the proof and consequence of their obedience. Our church, rightly comprehended, is not a sect but a union striving for the ideal of human unity. It is fraternity through loyalty; democracy, but democracy with a King. It is the body of Christ, and its liberty is the liberty of doing as we have a mind to, because we have the "mind of Christ." There can be no permanent democracy without loyalty to an authority, and that authority in the Church is not an abstraction nor a social contract, but a living person. The Church is the absolute loyalty of a free commonwealth.

In the Romanic nations where the Roman Catholic Church is dominant, the word for church signifies the authority of the assembly, a popular control, the rule of the ecclesia. The Italian "Chiesa," the French "Eglise," the Spanish "Iglesia," represent in name a church under the authority of the people, actually a church with a central control, the Papacy; and "ecclesiastical" does not represent, as one would suppose, the government of the people, but a hierarchy. The church of the supreme Pontiff has a name that implies the popular administration. The Teutonic nations did not receive their name "church" from Rome or through Latin Christianity. Before these races were converted through the Italian church the Goths of the lower Danube had become Christian and taken their name directly from the Greeks, in whose language the word "church" signified that which is the Lord's. The Latin church gave Christianity to the Northern races, but their brethren from the East gave them the name for the new society, "Kuriake," the Lord's society. Rome brought us to the church, but the Greeks christened us. Thus it comes that in the nations where Protestantism is dominant, where there is essential democracy, the government of the people, the word "church" means the government of the one Lord. In the German "Kirche," the Scotch "Kirk," the English "Church," we confess the authority of the King; and thus perpetuate the wise unconscious prophecy of the early Christian society that the secret of human unity is in loyalty to the Monarch. It would be well if Catholic and Protestant were to work, each toward its own name. It would be for us a supreme blessing if we constantly remembered and lived the large significance of our full name, "Congregational Church," the Ecclesia Kuriake, the democratic kingdom. This name unites the most elevated excellence in the Romish and Protestant churches, and forms in idea the true Catholic church, the church of the people and the church of the Lord. We may, therefore, give to our Church an unreserved affection and a reasonable devotion, for our name must be the quality of the church of the future, the Catholic Church; and through this must be woven as a text the sacred Scripture, "One is your Master, even Christ; and all ye are brethren."

The movements of history, as Clark says, have been in cycles and epicycles. In real progress the great ideas, the burning questions, repeat themselves in familiar order, but the centre itself, about which social advance moves, is all the while moving about another centre, as the sun, about which the planets revolve, moves about another sun. There is nothing new under the sun, but the old sun is always in a new place. The church that is conservative and progressive keeps with the sun.

The church has considered and afterwards reconsidered the questions of theology and asked with the earnestness of a man at prayer, What is God? the questions of anthropology, What is man? of soteriology, How are God and man related and how can they be made one? of administration, How shall the church be governed? of liturgy, How shall men worship? To-day the old question under new forms is the insistent query, What is man in society? What is human society, through what does it cohere, under what authority, and for what end does it move? The supreme question is not that of the rights of individuals but of classes. The solemn query, What am *I?* is for the present yielding to the equally solemn question, What are *we?* To treat a man as an individual, a unit, is as antiquated as to say "thou." Philosophy and religion and courtesy now say "you," plural, when addressing one man. Decisions are now thought for, fought for, not concerning "my" rights but "our" rights. The pronoun "our" is becoming a mighty and a sacred word. In all the tumults of the day, the blind nobilities of corporate human nature, — this is the question that is asserting itself. What are societies, what is society? What makes it, what shall it make? Is it an addition of individuals or a growth with individuals, as the feet or hands, eyes or heart grow with the body of which each is at the same time the means and end of all the rest? The church is appointed to answer this question and to illustrate its reply; and the world will accept from the Church no reply that is not well illustrated. It must define man as society by means of a society of men. It must tell men what has a right to organize by being itself an organization of righteousness. It must be at the same time a proclamation and a guide of social rights and social duties. By teaching that the society of the Lord is the only complete human society, the true humanity, it should give to every partial union its high purpose and destiny. It should make clear to men that while the whole exists for the part, the part, if it be a part, must live for the whole. The Church has in its constitution and in itself, as the illustration of the corporate immortality of its Lord, the real meaning of the social man. It can make clear to each man that unity is not the coercion nor restraint of the individual, but his expanse and security. By thus giving to the world the meaning of the social man, the church will best teach the unity of God, for when men love and practise human unity they will love and worship one God. Christian socialism is the modern school of theology.

Christ has a two fold life. He came as a Man, and under what the Apocrypha calls the "holy spirit of education"; centuries were given to define Him as an individual in history and establish the doctrine of the Person of Christ. He came also as humanity, and the seriousness and passion of the present under the guidance of the same holy spirit are given to defining Him as the Social Man. The scripture for modern life is "till we all come in the unity of the faith and knowledge of the Son of God unto a perfect social man, unto the measure of the stature of the fullness of Christ."

When churches meet in sacred representative assembly,— as the Methodists in Ecumenical Conference, the Episcopalians in the Church Congress, or Congregationalists in a National Council, — the first useful and determining question should be, What is the church? Every great Church ought to be conscious of the meaning of the greater Church. Some churches hold up their definition as a mirror and get an answer in a reflection of themselves; others hold it as a telescope and through it see a way, luminous, widening, ascending to the kingdom of God. Let us be a church with a telescope.

The Christian Church is the organic unity of the race. A church is an attempt by a body of believers to realize that unity. Every church should be an interpretation and achievement, partial but genuine, of that idea. Congregationalism is the mode in our eyes reasonable and practical for making God's thought for the new society real among men. It is a denomination seeking to become a common denominator. Its growth is the giving up everything that hinders, and the appropriating everything that aids in perfecting the one church into vitality and power. Congregationalism is independency on the way to unity, men banded for realizing the idea of man, *a* society haunted by the prophetic instincts and ruled by the prophetic authority of *the* society; it is individualism confessing the reality of the great individual, humanity. It is not the proud declaration, — *my* church is *the* Church; but the more humble confession, — my church is my sincere attempt to so elevate the world in wisdom, purity, and charity that the Church shall be possible. My church is a covenant with a purpose; it is the action of devotion appearing as the reaction of brotherhood. It is the partnership of the living and the dead through that deathless Life who binds the centuries together that time and all her true children may be drawn up into the unity of the eternal life.

The creed and covenant of the Church are the two essential elements, the right hand and the left hand of the one living body. The important question now is, —Which is the right hand? There can never be a creedless church. Truth must appear to the soul as truths; truths are the articles of truth; creeds are the articles of life. A church without a creed may be spacious, but it is space without the points of the compass; space with no shining worlds in it. In all the loose and vapid assertions that creeds are for the amusement of the scholar and not for the life of the people, is seen a steady movement toward the renewal of dogma. And there must always be a covenant; joined with the system of truth there is a system of souls. There can be no system of truth without a system of souls. These two stand or fall together, common faith and mutual pledges. The time has not come and will never come for the Church to surrender or diminish the authority of its creed or covenant; but the time has come to change the order and the accent. In the covenant and creed of the Church the covenant is the right hand; the hand of fellowship is the hand of power. When men save the drowning they sometimes hold on to a tree growing from the bank with the left while they seize the man in peril with the right hand. Keep hold of truth by your creed, keep hold of man with your covenant. The Church is the power to grasp truth; but it is more, the power to grasp men; and therefore it must be right-handed. The covenant is the supreme thing.

The covenant appears first in the history of the divine life organized into the sacred society. God's wisdom never gave men a formal creed because His wisdom could not do a foolish thing. If He had given a creed men would have attempted a revision. The creed is not God's perfect teaching, but man's imperfect answer to His perfect thought, an answer becoming more distinct and resonant and complete the more the divine society grows into the image of its Lord. The first church continued in "the Apostles' doctrine and fellowship"; but it was their fellowship, the fusion of souls as the disciples were smitten by the radiancy and heat of the Holy Ghost, that gave them power to lay the foundations of the Church wide and deep. Little by little the Church became a prism to break divine truth into colors; the great creeds are the white light, making, like the rainbow, a harmony of beauty and a perfect arch; but with this light beam He gave men the heat beam, the uniting, indivisible power of a mutual covenant. The covenant is older than the creed and has antecedent rights. The scripture history of the divine life among men, its origin, growth, and promise is called the "Covenant," the Old and New Testament. Biblical theology is the theology of the covenant. The solemn vital and perpetual pledges between God and man, and man and man, make the substance of the sacred books. The creed comes from the Bible, the scriptures are its creator and proof, but the scriptures are the covenant, — that is, the creed comes from the covenant. The modern church should become the rehabilitation of the ancient procedure; the creed should come from the Bible as the stream from the fountain, the solid castings from the molten furnace. At the head of our religious constitution should stand, as the permanent facts and the divine order, the *covenant and creed* of the Church.

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The tendency of life to-day is toward the definition, assertion, and protection of the social man. The philosophy and religion of other ages have given themselves to the declaration of individual qualities and rights. The privileges and liberty of a man as against the tyranny of a king or of majorities, has been the noble achievement of our faith. Christianity has charged common law with the thought that every man is entitled to its protection and its justice, and that the individual has rights that neither monarch nor State dare invade. To-day the energy of Christian thought is moving toward the idea that the individual as a unit is incomplete, and that Christian socialism is the perfection of Christian individualism. Men think no less of the individual conscience, but they think more of the social conscience. The social man is the conservation of the individual man. The Church teaches and illustrates this thought of a man, it preserves it from all its degradations and exaggerations and asserts that the man is never himself, either in power or rights, unless he is a member of the real Church. Its covenant is a solemn declaration that personal liberty has its influence and elevation as a community. In all the elemental, essential unions a covenant is necessary for the clear expression of our nature. Liberty is the consciousness and assertion of the individual of his place and duties in the society into which he is born. The family has been defined as the "institute of the affections"; but to make it a home one must, of his own choice, become a member. The State is the "institute of rights"; authority, every one is born into the State, but there must be the covenant of citizens as patriots. The Church is the institute of humanity, and its covenant is the voluntary ratification of the qualities and authority of our nature.

The Church is a fraternity under the constraint of loyalty. In entering it the individual declares his devotion to Christ by a confession of a new relation to man. By this he acknowledges his separate responsibility to his Lord, and with it his inseparable responsibility as one of the new society. As a new man he discovers the new claims of all men. Christ now appears as a man and as humanity. By his covenant, as by a torch, he reads the meaning of his confession of faith. His corporate passion, the holy sense of brotherhood, make his eyes clairvoyant and the covenant becomes to him an organ of knowledge.

In ancient times the Hebrews by delegations from their tribes went up to Gilgal to renew the kingdom. This solemn and joyful renewing the kingdom is becoming the significance, habit, and authority of our triennial assembly. We have, as a church, a creed full of vitalities and permanences, we are not here to increase or diminish it. We are not here to make any imposition upon the churches of ritual or dogma or administration, but to make a clear and emphatic expression of what is in the churches. We come as musicians come to a great festival, not to be taught how to sing, but to join our voices in that music that demands a chorus, and by our harmony exalt that passion to which the single voice can give but feeble expression. No one can completely learn the meaning of his own song till he has heard it expanded and glorified in harmony. Congregationalism is a solo singer willing to sing in chorus. We impose no regulations, we apologize to the churches as we suggest a microscopic tax. We are not for the churches either Mt. Sinai or Kurn Hattin; if we are anything we are Mt. Hermon where we come together into the light that transfigures our Lord, knowing that whatever transfigures us transforms. The National Council is the formal and evident declaration of our covenant. It is our independency confessing that it can only realize itself in fraternity. It is the dignified and solemn acknowledgment of our mutual obligations to each other and of our common obligations to all men. Fraternity with a purpose outward is the completion and security of the individualism of the churches. Our fellowship is the necessary utterance of our independence and the bonds of our covenant are the securities of our liberty. Here is our altar; here we are made one in Christ and in the duties Christ creates and commands. The Council is our declaration of the sacred authority of the unity of the Church. This unity is not prudential, but vital; not formal, but organic. We are not like the bundle of sticks in the fable, strong because bound together from without; churches thus bound together may have a passive strength, but they are in the end but a bundle of ecclesiastical sticks. We are bound as the fibres of the tree are bound that cannot exist at all if they do not exist in vital unity. The Council has declared its meaning and right of existence when it has made a covenant of hearts for the sake of its duties, the highest, freest, divinest authority of human life. The Council is not a junketing assembly, it is not a refined amusement for kindred souls, it is not the power to authenticate a year-book, it is not a governmental prudence for self-promotion or self-extension, it is not a disguised approach to a formal central authority; it is the Church confessing its use, discovering its work and its enemies, and the affirmation of the central authority of its Lord never so clearly known as in the pledges of brethren. We are assembled here in this broad and brotherly West where men realize their opportunity and their destiny, that we may make a covenant of sacrifice and duty, and affirm our faith that the Church that is "the government of the people, and by the people, and for the people," can never perish so long as that people confess by obedient loyalty that they are the incarnation of a living Will, the body of a living Lord.

The true church covenant is a fellowship with a purpose. The word to which the Church is to give elevation and a certain divine significance is, co-operation. The individual church, if it reads aright its present inspirations, acknowledges that it is a co-operative society. The end of the Church has often been declared to be worship, instruction, and in periods of irregular interest the saving souls from eternal death. Without diminishing the force of these sacred historic duties the Church is now affirming that its immediate and definite work is to save men in this world and create a new society in the earth. Its ideal and prophecy are a new heaven and a new earth, a new heaven in a new earth. This spirit that has always existed in the sub-conscious life of the Church is now rising into the light of consciousness. Each church is a society held together by its worship, doctrine, and pledges to watch over each other in love; but these, even if observed, may be a refined and comfortable selfishness if there is not more, — a covenant to watch over the world in love and achieve the scriptural and Christian end of the Church, a new society in Christ. It must not accent mutual obligations less but common obligations more. The Church is a noble society. Its unities are in the higher ranges of elevated thought and pure emotion. Its motto is, love one another; but the satisfactions of mutual love are transient and stupid if they are not under the higher command, — love all men. *Noblesse oblige*. The noble spirit must nobly minister. The unity of the Church is more than the unity of the camp, it is the unity of the march and battle. The first question for any church is not, *what* am I? but *why* am I? — not what is the intellectual definition of the church, but what is its duty? Our definition is our duty. By wise arrangement the Board meets just before and close by the

Council. It is our prelude and torch. It says, missions are your mission; your thoughts must be toward work and the unity in duty, the proof and preserver of your unity of faith. You cannot define a plough nor arrow without making clear their work and aim. The first question asked as you see a machine is, What is it for? You sometimes see a decorated spinning wheel in a parlor and do not ask its use; but the Church is for business not decoration. What is Congregationalism? We answer, it is the church of the New Testament, a spiritual democracy, liberty divinized by humility, a reasonable religion reasonably organized; but in these neither the Lord nor the world is answered. Our Church has a valiant and luminous history. The Pilgrim on Plymouth Rock is its modern Peter, but the Church is conserved not by its record but by its hope and intention. The object of church history is to get a stand-point from which to see our destiny. It is an ancient house into which we enter to consult the prophet. Dr. Hitchcock used to say that geography and chronology were the two eyes of history. Our Church asks, What do they see? A sacred past is given to disclose a more sacred future to our energies. The true Church is a membership united by its purpose, intense and protense, full of the wisdom of loyalty and the resources of the Spirit to make out of imperfect men a perfect society, and thus to anticipate heaven. Whatever good thing the Congregational Church *may* be it *must* be this, — a covenant with a purpose.

We should do no violence to the faith of the Apostles if to-day we should repeat as our creed, "We believe in the Holy Catholic Church, the *co-operation* of the saints." The spirit of the times is the spirit of co-operation, the Church must elevate this into a faith in the holy spirit of co-operation. Every interest to-day seeks protection in union. There are over two hundred labor organizations in the country. Business seeks profit and security in combination. Competition as a principle of adjustment has proved inadequate. Where co-operation is possible competition is impossible. But co-operation, so long as its motive is self-protection, increase of gain or privilege, can never become the highest law. An organized selfishness is still selfish, and can neither create nor perpetuate the new society. It may enlarge production, secure many forms of justice; it may be a balance wheel to protect society against sudden and revolutionary changes; but a co-operative union in the interests of poor or rich, for mutual protection, is only a big individualism.

The best method is an incomplete righteousness if it does not have the best purpose. The holy spirit of co-operation is a society covenanted together to make a better world; it is the covenant not of self-protection but of self-forgetfulness. To its sacred pledge to watch over each other in love this must be added, to watch with each other in the love of man. It is a covenant for service, a solemn and deliberate choice to create a society whose pledges shall not only be for sweet communion, solemn praise, but for giving to all men those sympathies and justice that belong to true living while it becomes itself the illustration and guide in honor, purity, and charity to all who would lead the spiritual life. It is the co-operation that is to elevate all inferior co-operations, become an assisting fellowship to every genuine union. While it is generous in inviting and active efforts to bring the world into the Church, it should more consciously covenant for the larger purpose of putting the Church into the world.

In these days when services, wages, trade, production are regulated by setting one organized selfishness over against another organized selfishness, there is a supreme place for the co-operation of unselfishness: The worldly method should be charged with an unworldly spirit. In the beginning of the Church is found an illustration of its present power and obligation. A cripple, who had neither as boy nor man known the joy of straight limbs, was placed at the beautiful gate of the temple, — symbol of the privilege of the church porch in all ages. Peter and John, fastening their eyes upon him, saw that his soul and will were sound, and that his greatest need was not alms but power, and therefore said, "In the name of Jesus of Nazareth rise up and walk." For this the Church must covenant, to give men the power, assertion, joy, and gratitude of self-directing manhood. Its eyes should be fastened not upon itself but upon human needs; and by its assisting wisdom and the impartation of personal strength it should say to a crippled world, "Rise up and walk." The cripples by inheritance, or the cruelty of circumstance, the poor in mind, body, or estate, the selfish and passionate, require for healing more than individual piety: they need the aid and communication of a touch that has behind it a body of believers joined to heal the woes of the world. There are foes in society that must be met by the enthusiasm of a social virtue. Intemperance, the power of sense over the spirit, the saloon, the corruptions of political life, the degradations of the suffrage, the impurities of the so-called literature, the newspapers that in the name of news take their ink from the sewers of corrupt life, the prevalence of conventions and shallowness, the evil-breeding congestion of great cities, the gambling mania under the name of business, the short prudence of the worship of mammon, the oppressions of selfishness, — in these evils that cannot be conquered by any co-operation of selfishness, are seen the necessity for the holy wisdom and indignation of a society with a religious covenant. The poor world must at some time discover that there is no gospel in co-operation that is not the co-operation of the Gospel. The wrongs of the day need a Church united as a resistant force; a Church, the amen of whose prayers is always a clear energy against evil in business, social, or public life; a Church every member of which is charged with the corporate hate of every false way. When all in the Church shall covenant as a society appointed by the Lord to cure or prevent the sins that weaken the soul, the powers that obscure, degrade, or burden life, it will be divinized by a new Pentecost, and in a revival of righteousness become not only the church of the saved but of the saviours of the world. The true covenant is not to get but to give salvation.

There are also great duties, Christian and necessary works, that require a covenant church. There is no body but the Church that can give to the problems that interest or afflict our times a just and permanent solution. There are the alien races that are to be educated into an intellectual and moral capacity for republican life; there is the question of religious education in our schools, the secular must join hands either with the sacred or profane; there are the institutions of humanity and charity that can work complete healing and reformation when under the influence of the Society of the Son of Man, — the State and the Church are each divine institutions, it is for the Church to make sure that the State does not lose its divinity. The Church should become the organized conscience of society with clear vision and electric speed in self-assertion. The non-conformist conscience of England gained credit and meaning for the Church by refusing to vote for brilliant or prudential corruption; if our churches were the organized conscience of this country, without becoming political they could make politics pure. There is a place for an organized conscience in the administration of cities, in the improvement of village life; for now, as of old, the villages, unchurched and without moral sustenance, are becoming pagan. There is a place for it in the conservation of the American home that declares marriage to be a holy thing. There is room for it in the accepted canon of business life that integrity, absolute and luminous, is impossible. It may be a question whether our polity and preaching are better adapted to the intellectual or the uneducated classes; it may be asked, What is the place and opportunity for our church with its historic liberty, its conservatism that progresses in the great West and South? We may ask, Does it need more head or more heart? But this is clear, that north and south, east and west, every zone of class divisions, all intellectual or emotional powers, need first of all that our Church should become the Church of an organized conscience. As a church we may rehabilitate the Church of the Apostles and give the world a Congregational polity; out of history we may take the great truths that men have lived by and give the world a Congregational creed; but our wisdom shall be more conspicuous and authenticated by the divine approval if, as a living church, we give the world the power and sanctity of a Congregational conscience. All the questions of the day are moral questions; they cannot be determined by any secular or prudential standards. The Church taught by its Scriptures, informed by its Lord, should take a place of influence and decision under the guidance of the sure faith that neither in this world or the next is any question settled until it is settled rightly.

In a covenant with a purpose is seen the meaning and authority of the brotherhood of the laity. The authority of the people, our pet notion, is not an authority for the sake of rights but for duties. The laity as never before have now their opportunity. In them is the instinct and capacity for the new society. If the single church is united that its authority may teach and act, if it is a real union of the laity, if it is a coherency not of privilege or comfort but of influence and service, the beginning will be made for that Christian unity for which all good men hope, and sometimes labor. The earth by keeping together makes it possible for all the other planets to keep company with it; one true world does much to make a system possible. Our churches do not need more organization by wise leaders; but they need more of the spirit that works from within outward. Many churches are super-organized; they are skilfully managed complexities; as in Ezekiel's vision, there are wheels within wheels; but unlike it there is no living creature in the wheels. Organization in a church does not consist in the number of committees but in the passionate solidity of its membership to realize its high purpose as the creator of the new society. The Church does not find its end in keeping itself in motion but in moving the world. The Church should be more than attractive: it ought to be radiant. It is not enough that we "sit together in heavenly places": we must stand together in unheavenly places. This generation asks for the covenant of the laity. While it may not understand the proofs of Christianity it understands Christianity itself which needs no proof. The power of the pulpit is in convincing the people of the soundness of their unconscious convictions and the might of their undeveloped resources. The leaders in the Church may, under the name of leading, obstruct its real advance. Professional ambition often hinders the progress of the churches toward unity. The assurance of Christian unity is found not in official religion but in the common people,—that spirit which gladly heard Christ. The Church needs teachings of wisdom and the truths full of God, but it also needs the eloquence of a minister, first among equals, who having made the people clairvoyant by the sympathies of his own pious passion and kindled the enthusiasms of brotherhood speaks the authority of their own conscience, "now let us march against Philip." The ministry does its greatest work by indirection. It may preach men into the Church, but all this is that it may preach them out of the Church into the world where it cannot go. The minister's success depends to-day not so much on what he preaches into a man but on what he preaches a man into. The Church is not the barracks but the armory; and the laity should go to church not for rest but for arms. Some churches are like the Dead Sea, full, clear, pure, but as water useless; no boats float on its surface, no animals drink from the shore, and no wheels of industry are turned by its power, a beautiful but a dead sea. We do not need a new society in the Church, some monastic order, some close religious fraternity; but the Church itself, the people, should become a new society, a true labor union whose first thought shall be not of wages but of work. They who go to church should go in with a prayer but go out with a resolution. Christ Himself was a layman, not one of the common people, there are no common people in the world, but one who illustrated and divinized the common in people, that the laity might feel themselves touched into privilege and authority by the contact of His present life. The laity may feel that they are set apart by the laying on of hands for a work that is all their own. They are to protect all weakness, give courage to all the minorities of virtue, become an influence to draw men within the fold by a revelation of a spirit that is unselfish, will not compromise, that takes success for granted. Men are attracted not so much by the sweets of religion as by the righteousness and valiancy of its united strength. The authority of the people is not in their rights but their power, a power given to making in the earth something of heaven before men die into a heaven for which this shall be an introduction. The new age has a place for the wise leaders, students and interpreters of religion, prophetic souls; but religion is not a speciality, it is the perception and power of the popular heart, it is the people conscious of their inspiration, possessed by the spirit of loyalty and the obligations of the society of brothers.

In one respect the modern churches do not illustrate complete unity. It has been said by a spiritual genius that Christ in his spiritual nature was neither male nor female, but both, — the Church, his spiritual body, is mostly feminine. In its membership and in its worship the extraordinary majority are women. Is this proof of the more responsive excellence of woman? Is there a necessary religious defect in the masculine nature? In art the angels are more often painted as feminine; who ever saw a bearded angel on canvas or in marble? While I am unable to explain this inequality I am sure that it ought not to exist in the Church. It is a serious evil demanding serious attempts toward remedy. The proportions of religious society should be in the proportions of humanity as God made it. Men have a social capacity. Without the Church most of the societies for work and fellowship are masculine, but within the Church most are feminine. The great lodges and clubs and unions are first of all social organizations and they are practically memberships of men. The societies in the Church for charity or society are societies of women. The Woman's Board is the type of many others. Why should there not be in every church a man's auxiliary Board? Great and beautiful is the power of woman in religion. God chose a humble woman of Galilee to become the Bride of the Holy Ghost and Mother of our Lord. A great Church has for centuries seen the divine love in Mary, Queen. "Much women" were in the early

Church and much women are in the Church to-day, keeping alive the sweet divinities of patience, gentle tempers, and trust in God. But the Church cannot make a new society out of the world till its power becomes more proportionate and has within its membership not only more men but more man. He will become the apostle of a new era who shall teach the Church to become a true social unit to attract, give social satisfaction to men and provide for them work that shall be practical, virile and Christian. The Church of the Man Christ Jesus, founded upon the men apostles and prophets, ought to bring men together as nothing else can. The fellowships in the higher plane of Christian thought, passion and work, should unite with more consistency and completeness the masculine interests, the masculine heart, and the masculine conscience. A question that ought to be a more burning one than some of those that now scorch the hands of those who carry them, is, Why are not the men in the church? Is it in the native masculine depravity? Remember Eve and the feminine primacy of sin. Is it from the too feminine preaching of a ministry that unconsciously adapts itself to the quality of its congregation? the remedy is in a pulpit, not less spiritual but giving more emphasis to the fact that Christ is the wisdom and the power of God. Is it in the spirit and methods of the Church that are too remote from the methods of citizens, men of affairs and business? To meet this the Church may make a covenant that shall be as the partnerships of business, God's business. The time has come for us to think more of the Church as a business house, where song and prayer and aspirant worship shall not be the end of business but its relief or inspiration. The Church is not an object of charity, it is the face of charity with eyes ranging over the world to discover and perform the great business of love.

The Church is a society that is seeking to save the world, to rescue the spiritual property of mankind from destruction; it is not an end, but a means. It is a custodian of truth as a trustee for others. It is a partnership in the interests of fellowship. It is not the school of philosophy, but it gives the final philosophy of life. It is not a leader of science, but it is the only sun in which science can grow. It does not preach politics, but it gives the laws which the State must put in its constitution, or perish. It has no wealth, but it creates property by its presence, and controls the greater property of the world. It meets for worship, but its most real meeting is never called together, and never adjourns; it is the Parliament of Humanity. It has no codes of laws for society, but it has the tables from Sinai and the Sermon on the Mount, that are as expansive as the nature or the needs of men. It is composed of mortal lives, but is itself immortal. It is a visible society on the earth, but the majority of its members are in the invisible host of heaven. No falsehood can live in it, and no truth can die in it. It is a Kingdom where the Son of Man, its King, so identifies himself with every true member, that it is a genuine Commonwealth. It is the meeting place of all souls that are the friends of God. What are we doing that we do not make men feel that the true society is the society of the Church? For such a church we must make a new covenant with the honesty, intensity, and devotion of those who translate the command of its Lord into a holy purpose. Women are not and cannot become leaders in business. They have the capacity of insight, and by their elevation of spirit are a light in which men may do business, but they have not a large business capacity. Men are attracted and absorbed by the duties and obligations of business. When the Church shall declare that it is more than a choir for song, or a source of instruction for children, or a consolation at death, more than the custodian of sacramental privileges, or an elevated communion, and shall affirm at every worship, as masters of assemblies declare, "Now we are organized and ready for business," men will be drawn into its active faith and covenant of duty.

In the covenant with a purpose is seen the power that is to achieve Christian unity among the churches. The Congregational church from its administrative freedom, democratic constitution, is fitted, I will not say to become the church of the future, but to create those conditions where Christian unity may be possible. Our Church is a stream not a rock; rocks can never unite, streams can. To-day we must achieve something for Christian unity by declaring in practical methods that our church exists for *the* Church. We may safely define our church as the attempt of many to rise to the completer life of One. Our special power is not to become the absorbent but the solvent of church life. Our aim is to accomplish Christian not Church unity. The sentiment of unity now dominates all other interests. The serious and considerate propositions of the Lambeth conference, the brotherhood of Christian unity, the Grindelwald Assembly, the Evangelical Alliance, the schemes of comity in missions, are the advertisement of a genuine feeling toward unity. Its problems are as difficult as they are important; but difficulties will diminish when the membership of the churches realize their importance. How can we, it is asked, make out of many one, when each wishes to be the *one?* How can we, in these times when the tendency of life is to differentiate, and every religious fancy organizes into a church, hope for the surrender of individual tastes, habits, or convictions for the sake of a vast ideal? The hope is found in the fact that there is in the churches a deep, partially unconscious, motion toward union, not the unity of the churches but the churches in unity.

There is a story that a father once promised to his three sons that he would give his kingdom to him who at the end of the year should bring him the most wonderful thing. They at once separated and went forth on the quest. One found a magic carpet that would transport whoever stood upon it wherever he wished to go. One found a medicine that would heal every disease. The third found a glass through which he could see any place in the wide world. At the end of the year they met, far from home, to compare their treasures. The third said, "With my glass I will now show you the father we love." As he looked he was shocked to discover that he was dying from a terrible disease. The first said, "Stand upon my carpet"; and at a wish they were at home. The second went swiftly to the bedside and gave the potent medicine, and the father was healed. For this you see the three were necessary. There are three kinds of church life, — the Catholic church of authority, the Liberal, believers in the reason, and the Evangelical, the followers of the *via media*. These three are the types under which all churches may be gathered. Which one is the possessor of the divine trust and authority? Which has the more wonderful power? Neither alone, each with the rest? Can there be formal church unity? This is not possible; and in the diversities of religious nature and human needs, not desirable. But these three, and all divisions of these three, may covenant together to make the soul of the world whole. Man for whose sake they exist is sick and defeated and wronged and requires their united energies. For the present, the unity of the churches should be the unity of co-operation. Co-operant unity will diminish the partial and imperfect elements in all our churches. This is a step toward those other unities that cannot be reached till this step is taken. In large communities where every religious sentiment or opinion or habit has room, each church should be profoundly impressed with its sacred purpose that can only be accomplished through Christian comity. The squalor, the organized selfishness, the dirty slums of back streets, and the well-dressed slums of city halls, demand for their suppression co-operant churches. In smaller communities, where half a dozen pauper and melancholic churches are struggling for existence, let there be one self-respecting and respected church where each follower of Christ shall say, This community needs my religion more than it needs my church. In the country village, unity is more Christian than liberty.

There is now no earnest nor conscious war between religious sects, as Baptist and Pedobaptist, Presbyterian, Methodist. Few members of the churches can give an intelligent and conscientious definition of their own beliefs. Our most emphatic and exhibitory strifes to-day are not *between* churches but *within* churches. In this mood of the denominations, call it indifferent or irenic, is found the condition for a co-operant effort against the combined evils of the world. There may be competition, but this is an outworn and insufficient theory of work. In the churches where co-operation is possible, competition should be impossible. The organized evils can be conquered by no power but that of the united churches. The churches do not feel the threatening magnitude of the sins of the world. They do not see that the necessity for the churches is the terrible necessity of the world. They do not feel the power of sin or the powers of sins. Let them join hands, pausing to say to each other, if there is any consolation in it, We are not going to heaven the same way; but let them join hands, knowing that there is one way in which a sinning world is going to hell, and that way can have its gates closed only by the united strength of all the churches.

That church is most profoundly religious to-day and will receive and deserve extension and honor that learns from its Lord that true living is now a movement from "freedom to unity," from Christ in the individual to Christ in society. This is Congregationalism in its idea, self-control as a church by means of the divine control, submission to the control of its Lord, autonomy for the sake of service, the fellowship of the churches for the sake of the Church, independency for the sake of unity. In the rapid changes of our modern life, when the prophetic penetrates and vitalizes the conservative, when nature hitherto reserved or sullen says, "Knock, and it shall be opened unto you," when Demos is recognized as the practical ruler of the world, when civilization, a complex system of nature, man or society, moves over our country bursting "into States as it goes westward," when the great thoughts of the wise have become the property of the common people, and the passions of the masses have entered the thoughts of the philosopher, — there is an imperative demand for the old Gospel as a voice for the new times, and of churches united to give to the world the Cross, whose drops of healing are a cure for all the evils that afflict, the holy spirit of loyalty by which the divergent forces of men are made convergent, the impulse and elevation of a great and corporate sympathy that shall attract men into the society of the Lord.

Brethren: Shall we now, under happy auspices, with appropriate earnestness and charity, acknowledge the high and sacred purpose of our assembly? It is first of all a solemn and joyful declaration of loyalty to our Lord. In our own persons, and in our representative capacity we now confess the beauty, solidity, and authority of the throne, and make the supreme act of this assembly the coronation of Christ as King. With intellectual seriousness, we assent to the dominant belief of the Church that Christ is divine, but more, with Thomas, smitten into faith by the immediate and conquering love of a wounded but undying Saviour, we repeat as a Church, "My Lord and my God." Before we look around over the needs of a questioning weary world, or set before our eyes the great thoughts of a Church, whose thoughts of God, sin, redemption, and immortality are like the Kingdom of Heaven, four square, — before we apply our humble and congregate wisdom to the duties and business that will claim our industry and our prayer,— let us look to Him who blesses by commanding. No Church can see far that does not look high; there can be no wise procedure without lofty devotion; no sailor can reach the harbor who does not consult the star. If you are and if you remain a council, charged with the authority of influence, you must bring obedient and worshipful thoughts to the King, for *one is your Master.*

From this act of devotion to Him we turn to look into each other's faces that we may be interpreted to each other. We learn our nature and destiny from the fatherhood of God, but more from the brotherhood of Christ. In the King as brother is found the motive of our fellowship and the power of our covenant with a purpose. In the light that shines from Him, we will look deep into each other's eyes, and see the truth as a uniting glory,— we belong to the kingdom of the Lord. We will renew the Kingdom by renewing our pledges of mutual love and of common devotion to the holy duties of the Church. We will join hands all round and enter into a sacred covenant, for, *all ye are brethren.*

REPORT OF THE PROVISIONAL COMMITTEE.[1]

This committee met immediately on the adjournment of the Council at Worcester, and made choice of G. Henry Whitcomb as chairman and Rev. Henry A. Hazen as secretary.

On the suggestion of the Finance Committee of the Council in their report, the salary of the secretary was fixed at $1,500 per annum; that of the treasurer at $250 per annum; and that of the registrar at $200 for the three years.

A meeting was held at Memorial Hall, in Hartford, 1889, Dec. 12, at which committees, provided for, but not named by the last Council, were appointed. The payment of bills from two committees of the last Council was authorized. The secretary was also authorized, between meetings of the committee, to fill vacancies in other committees, and to commission delegates to represent the Council.

The committee met in the same place, 1890, Dec. 4, and elected President Cyrus Northrop to the vacancy occasioned by the death of Caleb F. Gates, of Chicago, and Rev. Albert E. Dunning to the vacancy on the Publishing Committee, occasioned by the death of Rev. Henry M. Dexter. Rev. Prof. George E. Day was appointed chairman of the John Robinson Memorial Committee, and Rev. Morton Dexter was named for the vacancy on that committee occasioned by the death of his father. It was voted to pay the expenses of the registrar and treasurer in attending the frequent meetings of the committee of arrangements for the International Council, also the expenses of the secretary in arranging for and attending that Council in London. The Rev. Charles M. Lamson was elected to preach the sermon before this Council.

At a meeting held on board the steamship, *City of Chicago*, July 1, 1891, the treasurer was authorized, in case of need, to borrow, not to exceed $3,000 to pay the bills of the Council. We may add that he found no occasion to act on this authority.

Dec. 3, 1891, another meeting was held in Memorial Hall, Hartford, Ct., at which the programme was arranged for this Council. Of this we need not speak in detail, for it is before you. We may properly call your attention to the fact that our duty in that matter has been that of arrangement only. The Council itself is responsible for every item on this programme with the possible exception of the extension of time we have accorded to the College and Education Society for the presentation of some emergent features of its work and needs. The outline of work in this programme is full enough and may even now be criticised as crowded, and your committee could not arrange for any special topics and speakers without an extension of the sessions of the Council, for which they were not sufficiently confident of your warrant. They suggest the question, whether it is the judgment of this Council that a longer session should be arranged for in future, or the programme made shorter.

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[1] Page 15.

At this meeting, an overture was received from the Congregational Club, of Chicago, in reference to a Congregational exhibit at the Columbian Exposition in 1893, and the committee adopted this resolution: "That in accordance with the vote of the Council (*Minutes*, 1889, page 49) we hereby appoint Rev. Frank W. Gunsaulus, Rev. James G. Johnson, Rev. Wm. H. Warren, George W. Barrows, and Isaac N. Camp, a committee, with power to name their own chairman, add to their number and fill vacancies; and we authorize this committee to do whatever is practicable to carry out the purpose of the Council, as expressed in the resolution referred to in the matter of the Columbian Exposition; it being expressly understood:

1st. That if the Exposition is to be open on the Lord's day, this committee shall make no exhibit and this appointment shall become null and void.

2d. That the Provisional Committee incurs no financial responsibility for expenses of this undertaking.

Rev. Mr. Gunsaulus declined to serve on this committee and the secretary, as authorized, named Rev. F. A. Noble, in his place.

Of the action and plans of this committee they will speak for themselves.

The following resolution was also adopted: —

Resolved, that, in our judgment, the time has come, when the churches should provide, by their annual contribution to the Council, for the payment in part of the necessary expenses of accredited delegates to the Council, so far as such delegates may desire.

In suggesting this important question for the consideration of the Council, the committee, without entering into elaborate argument, ought to name some of the reasons which lead them to this conclusion.

The delegates are sent by the churches, they come in the service of the churches, and it is hardly just that they be left to go at their own charges. The cost of attending the Council is not small, and to many of the delegates it is serious. We cannot afford to miss from these assemblies good men full of faith and Holy Spirit, frontier missionaries, or ministers, whose meagre salaries forbid their coming up to the feast; or excellent laymen whose limited income puts them in the same class. But if this is not to be the practical result, the churches must see to it that the reasonable expenses of such service shall be provided for.

We do not forget that there are difficulties and objections, and that questions of method must be carefully weighed before any such action is taken. For all this it is safe to trust the wisdom of the Council.

One practical suggestion we may add in conclusion. It is that the responsibilities of your committee are much increased by the growth of the Ministerial Aid Fund. For its discreet management, we need the presence on the committee of an expert business man. Such we have had; if the same be not continued, the Council, through its nominating committee, will do well to see to it that nothing less satisfactory is substituted. A good lawyer would also be a useful member of the committee.

REPORT OF PUBLISHING COMMITTEE.[1]

In the outset we are called to remember the loss of a most important member of this committee, Rev. Henry Martyn Dexter, who slept in death on the night of Nov. 13, 1890. When, in 1877, this Council first found the need of a Publishing Committee, while the novel and serious undertaking of issuing a *Year-Book* distinct from the former *Quarterly* was under consideration, Dr. Dexter was the natural chairman and leader; and if he has not since been continuously a member of this committee, the intermission has been more in form than in fact. Other men labored well, but it cannot be far from the truth to say that the churches owe the *Year-Book* to him; to the resolution and skill which he brought to its counsels and to his labors and sacrifices, pecuniary and otherwise, in its behalf. How wisely and generously he brought his great powers and ample scholarship to the service we must not linger to repeat, the fuller statement will devolve on others. But we must be permitted to say how near, and how tender is our share in the great loss which his death brought, not to our American Congregationalism and Christianity only, but to that which is world-wide.

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[1] Page 15.

Nor can we fail to remind you of what this committee said in its last report, in words from his own pen, of the importance of a revived *Congregational Quarterly*. We are "still profoundly convinced that such a quarterly journal is indispensable to our best welfare as a denomination," and we trust the time is not distant when the question of such a publication will take practical and concrete form in the hands of some earnest and expert editors and publishers who shall be ready to undertake this most useful service to Christ and the churches and carry it to success.

We have to report the issue of the Minutes of the Council in 1889 and of the *Year-Books* for 1890–2, with as much promptness as has been possible consistent with the maintenance — which we hold indispensable — of the high character it has reached in the past. We have endeavored to make each issue better than its predecessors. Of our success it is for the Council and the churches to judge. If by any means the Council can impress upon the churches the importance of more *prompt* and *full* returns, they can help those who have charge of future *Year-Books* to publish them in April instead of June.

We ought to call your attention to one feature of the *Year-Book* for 1890, the quinquennial statistics found in it. The gathering of these special statistics once in five years was approved by the Council of 1877, and the summaries obtained were given in the *Year-Book* of 1886. The condition of the treasury did not then warrant their publication in detail. In 1890 this reason for their omission was happily removed, and the committee judged that if they were worth collecting they were worth publishing.

Under the Council's previous action, their collection and publication will be again due in 1895. To this fact we call your attention not recommending any action, but raising simply the question whether it is the pleasure of the Council to modify the schedule or leave your past orders to their due working.

As in previous years, we have given careful attention to the question whether any reduction was practicable in our necessarily large printing bills. Cheaper work could be had. But this we assume that the churches do not want. For the quality of work done, it is clear to your committee that the house which has done our printing so long and so well, and we may add, with constant improvement, does not charge more than a fair price; less than that the churches would rebuke us if we sought.

REPORT OF THE SECRETARY.[1]

In submitting this report I beg leave at the outset to call the attention of the Council to a question of interpretation of the Constitution too important to be decided by any authority less than your own.

Article II, paragraph 2, reads — "The churches united in State organizations, appoint by such body one delegate," etc. Has any body which is not a State body a right to representation under this article? In the last National Council, the association of Southern California sent a delegate who was received apparently without notice of this question; and a brother honored and beloved comes to this Council on the same appointment. Shall he be so received? The Secretary has not felt that he could properly interpret the action of the Council at Worcester taken without discussion, as establishing a precedent in the face of the letter of our fundamental law. Principles are involved which reach beyond the very simple matter, to which all would be inclined, of welcoming Southern California. Shall we divide a State? Shall we consent to a geographical line? That might be harmless; but how if the precedent should raise a similar question on lines which were not geographical? It is understood clearly to be the judgment of the Council and the churches that there shall be no division of States in the tables of the *Year-Book*. Can the Council consistently recognize division for representative purposes?

In reviewing the triennium since the last session of the Council, we may congratulate ourselves on the successful working of the arrangement, made in 1886, to conform our statistics to the civil year. The transition involved some inconvenience if not friction, in reducing the various dates in use to one. But the friction has been less in fact than in anticipation, and has substantially disappeared. The improvement in the value and convenience of our statistics has been too manifest for question. This period, 1889–92, is the first in which the results of this change have been secured throughout, and the figures form a more valuable study on this account.

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[1] Page 16.

I am directed by the By-Laws to "present comprehensive and comparative summaries for the three years."

To this end I have prepared tables, which may be included in print, but need not be read in full. From them I glean a few special items.

The number of our churches has now fully reached 5,000; standing in January at 4,986. In the tables I have again arranged the churches in three groups, the Eastern, numbering eighteen States if we count the District of Columbia and Delaware, in which State only is no Congregational church; the Interior, numbering fourteen States between the east line of Ohio and the west line of Missouri; and the Western also with eighteen States and Territories. In these divisions 2,120 of our churches are in the East, 1,842 in the Interior, and 1,024 in the West. During the period in review 138 churches were added in the East, 300 in the Interior, 270 in the West, a total of 708; but 291 disappeared, leaving a net gain of 417. The loss of almost one hundred churches each year from our rolls, suggests many questions needing careful consideration.

For memberships the three groups of States count in round numbers 302,000, 169,000, and 54,000, reaching a total of 525,000. The gain in the East was 15,090, or .053 per cent; in the Interior, 22,739, or .155 per cent; in the West, 11,660, or .275 per cent. The total gain has been 49,489, or 104 per cent; 16,500 per annum. In the gain of members Illinois heads the list with 4,892, followed closely by Massachusetts, then by Ohio and New York. Iowa and Minnesota, California and Michigan come next, only these eight having gained more than 2,000. The most notable percentages of gain are shown by Colorado 50 per cent, Oregon 73, and Washington .95. On a smaller basis Montana gained .87 and Idaho 3.95, all of which suggests the larger hope for the great Northwest in the coming years.

Of Infant baptisms the East counts 13,411, or 44 to 1,000 members; the Interior 10,374, or 61 to 1,000 members; and the West 4,764, or 90 to 1,000; a total of 28,549 or 54 to 1,000.

This is an apparent gain over the previous three years, of 891. In fact, it is probably two or three thousand larger, and shows a very encouraging increase. The reason for this remark is one of so much consequence to all who are accustomed to study the *Year-Book's* summaries, that it seems worth while to call your attention to it. All comparisons, which include the figures for 1887, call for allowances, because in that report the period covered is more than a year, varying from a few months in some States to a full year in others. The transition to a uniform date made this a necessity for once.

The progress of our Sunday Schools is encouraging. They have gained annually 15,100, and reach a total enrolment of 625,975. The gains are distributed; in the East, 9,955; the Interior, 21,635, and the West, 13,713.

The Young People's Societies have been first reported during this period; and in two years show a gain of 792 societies and in members, of 38,944, reaching a present total of 2,994 societies and 145,100 members.

In benevolent contributions, the total for three years is $7,117,073, an average per church member of $13.55, or $4.52 per annum. The increase, above the previous triennium is $1,138,806. The East gave $4,710,725, an average of $15.58 per member; the Interior, $2,006,649, an average of $11.87, and the West, $399,699, averaging $7.22.

The home expenditures increase $4,962,996 and reach a total of $18,929,790, and divide, to the East $10,852,111; the Interior, $5,633,207; and the West, $2,444,472.

The approach of the end of the century suggests some broader questions of progress, which may be timely. What gain has our Congregationalism to show for the hundred years? I have gone over this subject with some care and give approximate results in a table.

For Massachusetts, Connecticut and Maine, the figures can be relied upon as reasonably exact, and for the rest of New England the error must be very small. In New York and Ohio, it is not easy to give definite totals. For the period before 1840, I have taken the reported dates of church organizations as they now stand in the tables. This, of course, takes no account of churches which have ceased to be, and the complications of the plan of union, with the Presbyterians, would increase the difficulty of reaching any satisfactory results. The problem of working out more definite conclusions deserves the careful attention of historic students among those churches.

Without repeating all the items of the table, the comprehensive statement is that we have increased from 850 churches in 1800 to 5,000 in 1892, and that in the last decade we added 1,072 churches to the roll. In 1800 there were not 50 churches out of New England, 30 or 40 in New York, one in Ohio, one in South Carolina, one in Georgia, and one or two in New Jersey. In 1830, Michigan had added two to the roll, and in 1840 Illinois had 40 churches, Indiana three, Wisconsin 15, and we had crossed the Mississippi with six churches in Iowa. In 1850, we had reached the Pacific with four churches in Oregon and two in California.

In 1860, Kansas, Minnesota, Missouri, and Nebraska are found on the roll; and in 1870, Alabama, District of Columbia, Florida, Georgia, Maryland, Mississippi, North Carolina, Dakota, Tennessee, Texas, Virginia, Washington, and Wyoming appear, the largest accession of State names which any decade has brought, or is likely to bring, to our fellowship. In 1880 we find Arizona, Indian Territory, Nevada, West Virginia, and the last decade has brought us Arkansas, Idaho, Montana, New Mexico, North Dakota, and Oklahoma. Delaware and Alaska remain to be possessed.

In 1886, I presented a table, comparing the membership of our churches with the total population of the country. This I repeat with the addition of the figures from the census of 1890. This develops a fact from which we may take some courage. The downward tendency in the ratio between the population of the country and the membership of our churches was arrested during this decade, and from 1.130 it rose to 1.126.

In our theological seminaries it is cheering to record a gain in the number of graduates. In the three years, 1883–6, 256 students were graduated; 1886–9, 284, and 1889–92, 346. If to these are added the increasing number of special students, found mostly at Chicago and Oberlin, and largely in training for labor among our foreign populations, there is ground for greater encouragement, and the average number in our seven seminaries for the three years has reached 556.

TABLE I.

	CHURCHES.	GAIN.	ADDED.	MEMBERS.		P. CENT.	INFANT BAPTISM
				Total.	Gain.		
East..........	2,120	76	138	302,190	15,090	.053	13,411
Interior.........	1,842	191	300	168,948	22,739	.155	10,374
West	1,024	150	270	53,959	11,660	.275	4,764
Total.........	4,986	417	708	525,097	49,489	1.04	28,549

TABLE II.

	BENEVOLENCE.	AVERAGE.	HOME EXPENSES.	SUNDAY SCHOOLS.	
				Total.	Gain.
East	4,710,725	15.58	10,852,111	324,064	9,955
Interior............	2,006,649	11.87	5,633,207	217,025	21,635
West...............	399,699	7.22	2,444,472	84,886	13,713
Total.............	7,117,073	13.55	18,929,790	625,975	45,303
3 years' increase.....	1,138,806		4,962,996		

TABLE III.

	Population U. S.	Cong'l.Ch.Members.	Proportion.
1860	31,443,321	253,765	1.124
1870	38,558,371	306,518	1.126
1880	50,155,783	384,332	1.130
1890	62,840,540	499,000	1.126

TABLE IV.

	Churches.	Members.	Total.	Gain per cent.
1800	850	–	–	–
1810	975	–	–	–
1820	1,100	–	–	–
1830	1,300	–	–	–
1840	1,575	183,244	–	–
1850	1,988	205,782	22,538	.12
1860	2,610	252,760	46,978	.23
1870	3,122	307,518	54,758	.22
1888	3,745	484,332	76,814	.25
1890	4,817	506,832	122,500	.32

REPORT OF THE DIRECTORS OF THE TRUSTEES OF THE NATIONAL COUNCIL.[1]

Inasmuch as the trustees of the National Council, as such, can do business legally only in Connecticut, where their charter was obtained, they, for convenience of administration and in accordance with their by-laws and good, legal usage, have appointed themselves a board of directors, with power to hold meetings and do business when and where occasions may require, and have made it the duty of said directors to report for the trustees to the National Council.

At a meeting of the trustees Dec. 4, 1890, Cyrus Northrop was made a trustee in place of Caleb F. Gates deceased, and a committee was appointed to petition the General Assembly of Connecticut to amend the charter of the corporation so that "its capacity to receive and hold property shall be increased to the sum of five hundred thousand dollars." Thus far the committee have not been able to discharge this duty, but are expected to give it attention as soon as is practicable.

We have two trusts, the Knowles' Fund and the special fund, whose objects are the same ministerial relief.

[1] Page 16.

THE KNOWLES' FUND.

Receipts.

Remainder from report of 1889		$298 47
Income to Sept. 12, 1890	$431 27	
Sept. 16, 1891	690 92	
Sept. 5, 1892	280 29	
		1,402 48
Special fund. Income to Sept. 16, 1891	$334 52	
To Sept. 5, 1892	440 29	
		774 81
Total		$2,475 76

Disbursements.

W. H. Moore, secretary of trustees, postage		$4 36
S. B. Forbes, treasurer, exchange of bonds	$0 75	
Receipt books	4 00	
Accrued interest on bonds	13 33	
Error in bank account	15 00	
Rent of safe	20 00	
Salary, three years	150 00	
		203 08
Beneficiaries		1,919 00
Remainder Sept. 5, 1892, in Charter Oak Bank, Hartford,		349 32
Total		$2,475 76

Assets.

Railroad bonds	$3,000 00
Real estate bonds	3 500 00
Savings bank deposits	3,500 00
Total	$10,000 00

SPECIAL FUND.

Receipts.

Donations to Sept. 12, 1890	$6,044 55	
Sept. 16, 1891	3,831 66	
Sept. 5, 1892	6,571 73	
		$16,447 94
Income to Sept. 16, 1891	$334 52	
Sept. 5, 1892	440 29	
		$774 81
Total		$17,222 75

Disbursements.

Ministerial relief committee. Ordinary expenses		$20 81
Knowles' fund. Income		774 81
Expenses of N. H. Whittlesay, secretary of committee, in collecting campaign in 1892:		
Printing	$80 48	
Personal expenses	200 00	
Salary, one and one fourth months	250 00	
Supply of his pulpit	277 00	
		807 48
Invested		15,500 00
Remainder in Conn. Trust and Safe Deposit Company, Hartford, Sept. 5, 1892		119 65
Total		$17,222 75

Assets.

Savings bank deposits	$2,000 00
Debenture bonds	13,500 00
Cash remainder	119 65
	$15,619 65

SUMMARY — BOTH TRUSTS.

Receipts.

Remainder from 1889	$298 47
Income	2,177 29
Donations	16,447 94
Total	$18,923 70

Disbursements.

Expenses	$1,035 73
Beneficiaries	1,919 00
Invested	15,500 00
Remainders	468 97
Total	$18,923 70

Assets.

Total	$25,619 65

THE BENEFICIARIES.

Twelve persons were aided, six ministers and six widows receiving on an average $159.92 each, and residing in, Arkansas, 1; Connecticut, 1; Kansas, 1; Massachusetts, 1; Missouri, 1; Nebraska, 2; Ohio, 1; Pennsylvania, 1; South Dakota, 1; Vermont, 1; Wisconsin, 1.

The Donations.

The donations for the special fund came from fourteen States, as follows: —

Connecticut, $24.70.

Chester	$9 70
Hartford, Wethersfield Avenue	5 00
Lebanon, First	10 00

Florida, $2.00.

MacClenny, A.A. Stevens	$2 00

Illinois, $5,217.09.

Batavia, Mrs. L. C. Patterson	$10 00
Chicago, First	620 08
Plymouth	183 54
South	1,232 28
South Park, Rev. Henry Willard	16 00
Union Park, F. P. Noble,	10 00
Mrs. A. F. Chambers .	300 00
Dundee	17 33
Elgin, First	130 00
Evanston, First . . .	711 65
Galesburg, First . . .	121 90
Hinsdale	158 35
Kewanee	226 90
Oak Park, First . . .	1,103 50
Ottawa, First	96 00
Princeton	116 56
Quincy, First	163 00

Iowa, $139.67.

Creston	$48 53
Davenport, Edwards Church	49 50
Decorah, First	10 21
Des Moines, Plymouth .	12 80
Grinnell, First	18 63

Kansas, $104.75.

Leavenworth, First . .	$104 75

Massachusetts, $248.37.

Dalton	$145 00
North Andover	50 00
Springfield, North . .	14 34
Warren	25 00
Wrentham, First	14 03

Michigan, $770.51.

Charlotte	$31 20
Detroit, First	346 36
Woodward Avenue . .	143 24
East Saginaw, First . .	60 50
Edmore	1 50
Hartford	5 00
Leonidas	3 41
Olivet	39 75
Saginaw, First	138 24
Vicksburg, Sabbath School	1 31

Minnesota, $1,410.16.

Fairbault	$68 59
Lake City, First	17 30
Minneapolis, Plymouth .	773 33
Northfield, First . . .	29 84
Rochester	135 15
St. Paul, Park	55 35
St. Anthony, Park . . .	16 14
Winona, First	314 46

Missouri, $748.01.

St. Joseph Tabernacle ch.	$40 00
St. Louis, First	285 75
" Hyde Park . .	9 00
" Pilgrim . . .	413 26

New Jersey, $343.55.

Orange Valley	$51 13
Westfield	292 42

New York, $5,736.93.

Brooklyn, Clinton Ave.,	$390 80
Canandaigua, First . .	167 20
New York Broadway Tabernacle ch. . .	4,928 93
Rev. W. M. Taylor . .	250 00

Ohio, $611.91.

Cincinnati, Columbia ch.	$12 37
Cleveland, Hough Ave. .	3 23
Plymouth	70 51
Columbus, J. C. Briggs .	25 00
Benjamin Talbot . .	20 00
First Church	203 00
Medina, First	40 00
Oberlin, First	126 25
Second	75 00
Toledo, First	$36 55
Central	60 00

Vermont, $200.00.

St. Johnsbury, Franklin Fairbanks	$200 00

Wisconsin, $828.29.

Beloit, Second	$24 85
Eau Claire, Elijah Swift,	100 00
Fulton	15 38
Jamesville, First . . .	38 00
La Crosse, First . . .	191 91
Madison, First	78 75
Milwaukee, Grand Ave. .	120 40
Plymouth	170 00
South	89 00

By order of the directors,

WILLIAM H. MOORE,
Secretary.

HARTFORD, CONN., Sept. 7, 1892.

RECEIVED AFTER CLOSING OF THE BOOKS.

Sept.	8.	Congregational Church, Fulton, Rut. Co., Wis. . . .	$20 68
“	8.	“ “ Leavenworth, Kan. . . .	40 00
“	14.	“ “ Vermontville, Mich. . . .	19 25
“	23.	“ “ Romeo, Mich.	31 00
“	24.	Tab. Church, St. Joseph, Mo.	6 75
“	29.	First Congregational Church, Omaha, Neb. . . .	317 89
Oct.	5.	Central “ “ Toledo, Ohio . . .	32 00
“	6.	Union “ “ Quincy, Ill.	30 00
“	8.	First “ “ Madison, Wis. . . .	124 65
“	12.	Plymouth Church, St. Louis	275 00
			$947 22

REPORT OF THE DELEGATION TO THE INTERNATIONAL COUNCIL.[1]

THE delegates appointed by the last Council to the International Council were thirty-five in number. They were empowered by your vote to fill vacancies in this number and also to add thereto as the basis of representation fixed for the General Council might require; and to choose from their number a committee of eleven, authorized to take part with the representatives of other bodies in all the preliminary arrangements for said Council.

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The delegates met immediately after the adjournment of the Council, and selected the committee of eleven. With three changes occasioned by the death of Rev. Henry M. Dexter and the resignations of Rev. David Gregg and Hon. Nathaniel Shipman, this committee now consists of Samuel B. Capen, Rev. James W. Cooper, Rev. Albert E. Dunning, Rev. Samuel B. Forbes, Rev. Henry A. Hazen, Rev. Arthur Little, Moses Merrill, Rev. William H. Moore, Rev. Alonzo H. Quint, Rev. Edwin B. Webb, and G. Henry Whitcomb.

A subsequent meeting of the delegates was held at Saratoga Springs, June 4, 1890, at which they empowered this committee to fill vacancies and select additional delegates, with the charge that in this selection due regard should be had to an equitable representation of the States, and finally that the committee should "do whatever else this delegation may properly do to further the purpose for which they were appointed."

Hence if the delegation is to report to the Council the committee of eleven must speak for it.

We cannot omit, in the outset of such report, allusion to the inroads which death has made in our delegation. Four of the gentlemen originally named by the Council were prevented by death from fulfilling the service: Frederick Billings and Caleb F. Gates, Rev. Israel E. Dwinell, the able and honored preacher before the last Council, and Henry Martyn Dexter, a beloved member of our committee, and active in all our early consultations until death called him from us. At the last meeting, where he was present, he was unanimously chosen to preach the sermon before the Council. Such a discourse from him would have been a contribution to our Congregationalism, the world over. But He who makes no mistakes called him to higher service, in the fulness of his powers. The providence was most impressive which took him from us within a few hours of the death, on the other side of the sea, of Dr. Alexander Hannay, the honored and beloved English secretary to whom, more than any other man, we owe the call and meeting of the International Council; and we may remember them together, with love and gratitude to God that he gave us such leaders whose work lives and will live not least effectively in our International Councils of the future.

And since the meeting of the Council, three brethren who shared in it have died. Rev. Alfred H. Hall, a faithful and beloved brother, Prof. Joseph H. Benton, a useful and honored pioneer, in California, and Prof. Lewis F. Stearns, whose admirable paper on the Trend of Religious Thought in this Country, strongly impressed the Council and showed the fitness of this young brother to be a leader among us in the future, if God had spared him to us. That this should have been his last public service, is one of those mysteries we cannot easily fathom.

In the discharge of their responsible duties, this committee had occasion for many meetings, and for entrusting some details of its work to a sub-committee. The appointment of additional delegates until the number had reached one hundred, the quota assigned to the United States, was a delicate and difficult task. In their selection, the committee sought to be impartial and fair to all, and if they were at liberty to publish the names of gentlemen, who for various reasons declined their appointment to this service, their efforts in this direction would be made more apparent. It was not easy to secure the presence, in London, of the exact number called for, and our instructions from English friends were to secure more, rather than fall short; and we congratulate ourselves on the result, one hundred and one being officially enrolled as present.

Our correspondence with the English committee was very satisfactory. In elaborating the programme many minute details were of course involved. Our suggestions were courteously invited from the first and always received with friendly consideration, if not, as in most cases they were, adopted. On our part we emphasized the assurance to them that we recognized the final responsibility as resting upon them, and that we wished them to act as freely as that fact required upon any proposals made here. Of the character and success of this great assembly, it is not our province to speak in detail. But we must not fail to emphasize the conspicuous, abounding, delightful hospitality with which our English friends received the American delegates, not to speak for those from other parts of the world. Their *homes* were open to us and to any who have been fortunate enough to try such an experience no more can be said. Without stint or measure, their best was at our service.

The papers and discussions were of a high order, and worthy of the occasion. But the great value of the Council was in its practical expression of our world-wide fellowship. The power of this was felt by all. Degrees of latitude shrank to small proportions when Congregational followers of the Master joined hands, from America, Australia, Great Britain, Africa, Japan, Sweden, and many lands. Our common problems and peculiar difficulties are understood, and we can join forces for a united advance, as never before, in all our activities.

Two practical issues of the Council we ought to mention. One was the appointment of a committee of nine, "To take into serious and deliberate consideration the question of unifying the statistics of our Congregational churches" throughout the world.

The discussion of a paper by the registrar of this Council led to this action, and the American members of this committee are Rev. A. H. Quint, the registrar and the secretary of the Council.

The other is the appointment of a committee of fifteen charged to lay before this National Council the desire that a second International Council should be called by our National Council substantially as the first was called by the Congregational Union of England and Wales and at such time as you may determine. From that committee you will duly hear.

We need only add in conclusion that the crowning service of the Congregational Union of England and Wales was rendered, in printing the proceedings of the International Council, including all the papers and addresses in a fine volume of four hundred and eighteen pages, which was distributed without charge to all the members of the Council.

E. B. WEBB, *Chairman.*
H. A. HAZEN, *Secretary.*

REPORT OF COMMITTEE ON JOHN ROBINSON MEMORIAL.[1]

THE committee appointed by the National Council to erect at some suitable place in Leyden, Holland, a monument commemorative of Rev. John Robinson, respectfully present their final report.

After a longer delay than was anticipated, the grounds of which have been sufficiently communicated at previous meetings of the Council, the work entrusted to the committee has been completed by placing a solid and tasteful memorial tablet in bronze about seven feet high and six broad, on the exterior of that part of St. Peter's church which directly faces the site of the dwelling occupied by Robinson and from which he was borne into the church for burial.

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Beneath the figure of a vessel representing a ship of the seventeenth century, under which are the words "The Mayflower, 1620," is the carefully worded inscription, designed to incorporate as much of the known history of Robinson and his connection with the Pilgrim Fathers as the space would allow. It was cast in raised letters which form a solid part of the tablet itself and which it is almost impossible to obliterate or efface. It reads as follows: —

IN MEMORY OF

REV. JOHN ROBINSON, M. A.

Pastor of the English Church worshiping over against
this spot A. D. 1609–1625, whence at his prompting
went forth

THE PILGRIM FATHERS

to settle New England
in 1620.

Buried under this house of worship, 4 Mar. 1625,
æt XLIX years.

IN MEMORIA ÆTERNA ERIT JUSTUS.

Erected by the National Council of the Congregational
Churches of the United States of America,
A. D. 1891.

We could have wished that it had been given to our esteemed associate and friend, the Rev. Dr. Dexter, the untiring investigator of the history of the Pilgrim Fathers, to make this announcement. He had taken from the first the most lively interest in the proposed undertaking and had shared in all the consultations respecting it. To him the final form of the inscription is largely due. He was one of the two members of the committee who at their own expense made a special visit to Leyden to determine upon the proper site for the tablet and to obtain from the authorities of that city the permission required for its erection. And when these preliminary arrangements had been settled and it became necessary to take the pecuniary responsibility of ordering the tablet to be cast, he expressed his readiness to contribute one third of its estimated cost of $1,500. His sudden and lamented death in November, 1890, deprived us of his further co-operation, but the payment of his intended gift by his son, followed by the subscription of a like sum in the name of the children of the late A. S. Barnes, together with generous donations from friends of the enterprise in different parts of the country, left no doubt after a few months that the whole estimated expense of the monument, the celebration at Leyden and the printing of the pamphlet containing an account of the proceedings, would be adequately provided for. In this connection the committee desire to express their obligation to the Rev. Dr. Walker, of Hartford, and the Congregational Club of Connecticut, whose united subscription amounted to $400. And also to the Congregational Conferences of New York and Brooklyn which, each at the motion of Dr. Wm. M. Taylor and Dr. A. J. Lyman, contributed the sum of $200 and completed the subscription called for.

The memorial tablet, for the casting and finishing of which and its delivery in Leyden, several months were required, is with a single exception the largest of the kind ever made in America. It is without a flaw and reflects much credit upon the skill and carefulness of the Henry Bonnard Bronze Company, of New York, by whom the work was executed. It was promptly shipped to Holland at the time agreed upon and placed in its position in readiness for the celebration, which it was arranged should take place as early as practicable after the adjournment of the International Congregational Council in London.

The celebration was held on the twenty-fourth day of July, 1891, in the presence of a large company, including American and British members of the Council, representatives of the Congregational Union of England and Wales, Yale University and Mansfield College, Oxford, and many of the magistrates, University professors, and other citizens of Leyden, and was regarded by all as worthy of the occasion. The carefully arranged and impressive services consisted of a devotional exercise, the reading by the secretary of the committee of a brief history of the steps taken in the name of the National Council to place in Leyden a tribute to the memory of John Robinson, and the formal unveiling of the tablet, after which the company present passed into the venerable church building where an extended historical address commemorative of Robinson and the Pilgrim Fathers was delivered by the Rev. Charles R. Palmer, of Bridgeport, Conn., to which interesting and appreciative responses in Dutch and English were made.

The monument thus erected was formally committed to the care of the authorities in charge of St. Peter's church. It will be faithfully guarded by them as investing with new interest the ancient house of worship, which beyond any other is the Westminster Abbey of the Netherlands. The historic inscription in its conspicuous position in the heart of the city and in full view of all who pass by, will be read and re-read from generation to generation by the people of Leyden, and be to them and to visitors from all lands a witness of the undying reverence and honor in which the memory of Robinson and the company on board the "Mayflower" is held by the Congregational churches of the United States.

The commemorative address, with a more full account of the proceedings, has been printed in a pamphlet form and sent, as was due, to all by whose aid the committee were enabled to meet the expense of the tablet and the celebration. Copies have also been presented to the libraries of several Colleges, Universities and Historical societies, and to a considerable number of Congregational home missionaries.

It was impossible to estimate in advance, except in a very general way, the amount of incidental expenses which the whole undertaking would call for. It has proved to our gratification to be less than was thought to be probable. The overplus, therefore, in the hands of the treasurer will be returned to the donors unless they authorize their subscriptions to be appropriated in some other direction.

GEORGE E. DAY, *Chairman.*
MORTON DEXTER, *Secretary.*

REPORT OF COMMITTEE ON TEMPERANCE.[1]

REV. RICHARD CORDLEY.

Your committee feel that the subject of temperance deserves of this Council more than a passing notice or formal resolution of sympathy. In fact the Council itself has implied as much, by making its Committee on Temperance one of its standing committees. It is an old subject, but it is one of those old subjects which are ever renewing themselves in fresh and living experiences. The great obstacle which confronts us in every line of moral or social progress is intemperance. If we are striving to alleviate the conditions of the poor, we find intemperance the most prolific source of poverty and its worst aggravation. If we are seeking to lessen crime, we find intemperance to be the instigator or abettor of more than two thirds of the crimes committed in our land. If we are striving to purify our politics and elevate our national life, we find the open saloon to be the perennial fountain of corruption and fraud. The drink habit and traffic destroy manhood, desolate homes, foster disease, and go in the van of the pestilence, to prepare the way. It costs more in money than bread; it consumes more property than fire; it destroys more life than war, pestilence, and famine combined. These are all well-known facts, so well known by everybody that their very familiarity blunts the edge of any appeal based upon them.

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But a body of Christian men cannot allow the commonness or the greatness of an evil to blind their eyes or paralyze their efforts. The very commonness of the evil but intensifies the obligation of resistance. The very steadiness and persistence of the enemy demands equal steadiness and persistence in the friends of purity and sobriety. The attitude of the Church of Jesus Christ towards intemperance, can never be other than that of persistent, uncompromising resistance. Its constant effort must be to save men from the power of strong drink. Its ULTIMATE AIM must be, the EMANCIPATION OF THE AMERICAN PEOPLE FROM THE BONDAGE OF LIQUOR — ITS USE AND THE TRAFFIC THEREIN.

The methods of warfare must be various The subject is many-sided and the conditions different at different times, and in different places. We can name only some of the general lines of operation.

1. MORAL METHODS. These must be first, and always, and everywhere. Whatever be the state of progress and whatever other methods are employed, the moral aspects of the case must ever be kept at the front. Men must be saved from intemperance as they are saved from sin, by the implanting of a sober purpose. In this as in other things, the kingdom of God is within. No man is safe, no child is safe, unless he has become a law unto

himself. Every man's own soul must be made a citadel of sobriety, and so fortified against the foe. Back of everything else, and as the basis of everything else, there must be the individual conscience made intelligent, and made quick to respond. Without a temperance conscience there will be no temperance law. For law will rise no higher than the convictions of the people. And even if laws should be secured, they would be a dead letter on the Statute book, except as the intelligence of the people approves them, and the conscience of the people sustains them. If there be law, the Christian conscience is needed to give it effect; if there be no law, the Christian conscience is needed to protect the individual in the midst of temptation. The principles of temperance and the perils of strong drink must be continually held up, that they may enter into the thinking of all the people. In striving for better laws, there is danger that we fail to keep the public conscience up to the level of those laws. Iowa temperance men say that the ground lost there has been due to the fact that a large class of young American voters has come up, who have heard little else than the legal aspects of the question discussed. They therefore have no conscience against the use of liquor, and are captivated with the specious cry of "Personal liberty." Constant temperance instruction, and a constant appeal to conscience must be fundamental to all progress in temperance reform.

In our Sunday School the subject of temperance should be made prominent. Lessons on the subject should be made emphatic, and all proper occasions should be used to enforce the truth. The children should be made to understand the sin and perils of strong drink, and be early committed in conscience and expression to habits and convictions of sobriety.

In our public schools the effects of alcohol on the human system should be taught. All honor is due to the Woman's Christian Temperance Union, for its success in securing laws requiring this in the public schools of so many States. Our churches should encourage this, and see that the law be not made void by indifferent teachers, or hostile school boards.

The pulpit should never let itself be indifferent on a theme so vital to both morals and pure religion. The day has gone by when this theme can be barred from the pulpit. It must take its place with other great evils and sins, and receive its share of attention, and all the larger share on account of its magnitude and affrontery. The pulpit cannot afford to be dumb in the presence of an evil which outranks all others, and aggravates all others. It must be line upon line, precept upon precept. From beginning to end, and through the entire range of Christian instruction, the principles of temperance must have prominence, and must be enforced by pulpit and press, in Sunday School and home.

2. Another method of promoting temperance is by legislation. This must be the ally of moral training, not a substitute for it. The evil of drinking is the primary evil. It is because drinking is such a curse that selling is such a crime. Law must rest on a conviction of the wrong. We must first clarify and strengthen the Christian conscience, then restrict the temptation that assails it. Temperance legislation does not aim to substitute law for moral training, nor legal restraint for moral stamina. But its aim is to make moral training more effective, and give moral stamina a wider field. The enlightening and quickening of the public conscience must go on, step by step, with the progress of restrictive legislation. Legislation is not an end, but a means to an end. The end must ever be to save and lift up men.

To this end Christian people should seek to secure the best laws attainable. The best attainable may not always be the best conceivable. But consecrated Christian wisdom will use the best at hand.

We do not feel inclined to class among such laws, what are known as license laws. The claim of such laws to be restrictive, we think misleading. They may lessen the number of places of sale and this is all we have ever seen claimed for them. This is a different thing from lessening the amount sold and drank. The number of places of sale may be reduced, while the amount drank may be increased. The reduced number, by increased attractions, may draw an enlarged patronage. Then again Christian people cannot consistently endorse a system which gives legal sanction to an evil, and concedes in its very terms its right to exist.

But there are many restrictions which are legitimate and which concede no principle. *There are restrictions as to time*, compelling saloons to close at certain hours, and on certain days. We thus have early closing, Sunday closing, and closing on public days. *There are restrictions as to place*, putting the traffic as far as possible from the homes of the people, and from the neighborhood of all schools. *There are restrictions as to persons*, forbidding the sale of liquors to minors, and to habitual drunkards.

All these restrictions are based upon the evil of the traffic, and they imply the right to suppress it altogether. The ultimate aim of all Christian effort should be the entire suppression of the open saloon or tippling house. It is an ever present temptation and a constant source of corruption. It has been tried and found guilty and deserves to perish. Toward this all minor efforts must move. Exclusion from residence sections and schools, from certain times and persons, point to local option by towns and counties, and this again to prohibition by State or nation. We do not count these minor attainments as final. In gaining these we do not consider that we have already attained, but " forgetting the things that are behind, and reaching forth unto those that are before, we press toward the mark," the entire suppression of a corrupting, destructive, and wicked traffic.

It is not expected that strong drink will be banished, or that drunkenness will cease. But it is expected that the open saloon, with its tempting and corrupting power, will yet be destroyed, and thus the great peril of our peace and life be removed. Men may drink still, but they who wish to stand will not be dragged down. The evil may not altogether cease, but the temptation will be put further away. No evil has been yet entirely abolished, and temptation has never yet been entirely destroyed. But we are bound to lessen evil all we can, and put temptation away as far as we can. Law cannot give men feet that they may walk, but it may clear the way, that the feet of the lame may not stumble. For this all Christian hearts devoutly wish ; towards this all Christian effort should steadily press.

3. A third method of attaining in this line is political. It has been said that a Christian should be converted all over, even to his pocket-book. We would add as no less imperative, " and also as to his ballot." His ballot should be one of the implements of a consecrated life. It is one of the mightiest powers possessed of man, and like every other power should be brought within the domain of conscience. Parties seem to be necessary to the attaining of common ends, but Christians should use the party to do good, and not let the party use them to do evil. They must not

permit party policy to draw them into the support of bad measures or bad men. They would sooner see their party fail to elect than see it elect vile men. We would not dictate as to any man's party affiliations. But every Christian should keep himself so far independent that he can make his ballot effective, for righteousness, and temperance, and humanity. He need not be a political Ishmaelite, with his hand against every man, and every man's hand against him. But he should insist that the party which asks his support shall respect his Christian conscience in the measures it adopts and the men it nominates. Political managers of all parties will respect the Christian conscience, when they come to learn that it controls the ballot which Christians cast.

We need not think that this temperance agitation will subside. The evil against which we contend is a steady force in the world. It is ever claiming new victims, and new blood. The Christian conscience is also a steady force in the world, growing every year more enlightened, and more keen. These two steady forces are opposed the one to the other. The Christian conscience is but the human interpretation of Gospel thought and purpose. The thought and purpose of the Gospel is to redeem men from the bondage of corruption into the glorious liberty of the Sons of God.

> "And right is right, and God is God,
> And right the day will win.
> To doubt would be disloyalty,
> To falter would be sin."

REPORT OF THE COMMITTEE ON THE IMPROVEMENT OF WORSHIP.[1]

REV. LYMAN ABBOTT.

The report of the Committee on the Improvement of Worship, presented to the Council at its last session, was so comprehensive and covered the ground, historically and philosophically, so fully, that nothing is left to your committee beyond the expression of a cordial approval of that report, except to supplement it by some practical suggestions.

I. We desire first of all to reaffirm the fundamental principles of our fathers on this general subject. As against those who maintained that spiritual life may be conferred by mechanical or semi-mechanical means, through an official priesthood, and as against those who held that the main function of the Church is its conduct of public worship and its administration of sacraments as means of grace, they held that truth intelligently presented and apprehended is the divine method for the impartation and development of the spiritual life, and that the great commission given by Christ to his followers is to preach and to teach; that is, to proclaim the glad tidings and to instruct those who have accepted Christ in the principles of his kingdom. The modern minister is a successor, not of the Jewish priest, by whom alone temple worship could be conducted, but of the unhierarchical order of prophets by whom public instruction in the principles of the Theocracy was given. Plans for the introduction of sacramentarian theories or ritualistic practices are not plans for the improvement of public worship. We do not propose a return to the methods and the theologies of the mediæval Church, discarded by the Reformers and still more emphatically by the Puritans.

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II. The object to be kept constantly in mind in the improvement of public worship is spiritual development. It is easy, by turning our Sunday evening service into a sacred concert or a stereopticon show, to fill the church. But churches do not exist to be filled, nor are ministers ordained to fill them. It is better to instruct in the divine life one soul than to entertain æsthetically a thousand. The only question which any church or minister can worthily consider concerning public worship is, How can it be so conducted as to develop the life of faith and hope and love in those who participate in it. Our problem is not how to make great congregations, but how to make devout men and women. Every suggestion for the improvement of public worship is to be measured by this standard, and by no other.

III. One method for the development of spiritual experience is undoubtedly the expression of that experience by one person *to* another person. Another method is adequate provision and encouragement for the expression of spiritual experience *by* the person whose experience is to be developed. The bane of ritualism is that it tends to prevent such expression, and makes the congregation wholly passive. In the now famous cathedral services the psalms and prayers are sung, and, where singing is impracticable, intoned. The congregation are not provided with the music, and rarely join in it, except to sing in monotone the "Amens." What in the simpler liturgical forms was worship tends to become æsthetic enjoyment. But the same evil exists — though the form is different — in those non-liturgical churches in which the congregation are wholly passive, in which the minister preaches, reads the Scripture and prays, and a choir in the gallery sing, while the people simply sit still and listen. Alike in the elaborate liturgy of the cathedral and the non-liturgical service of the old-time Puritan church, the congregation are, too often, passive, receiving from others, expressing little or nothing themselves. The improvements in public worship are to be made chiefly by providing some method by which the congregation can take a larger part in the service, which is now too often a monologue varied only by a musical performance not always of a high order.

IV. The most simple method of congregational participation in public service is by the introduction of responsive readings. The Puritans used Scripture in church service exclusively, or almost exclusively, for instruction. But there are portions of Scripture which are admirably adapted to and were originally designed for devotional use. This is especially true of many of the Psalms, of some portions of the prophets, and of a few psalm-like passages in the New Testament. Such devotional use of Scripture, by responsive readings, should not exclude the reading for instruction; and the passages should be carefully selected with especial reference to their adaptation to employment in antiphonal service. Where there is or can be proper musical preparation, antiphonal chanting, by a choir and the congregation, may be profitably employed with the very best spiritual effect; for the simple reason that music is the natural language of emotion.

V. There are certain spiritual experiences which are substantially common to all the members of every congregation. These common experiences of humanity have found expression in prayers which have become part of the common spiritual wealth of the Christian Church. Chief among these is the Lord's Prayer, our Master's own epitome of the common wants of humanity. But there is also no inherent reason why our congregations should not use as a medium for public united prayer such beautiful expressions of penitence and gratitude and aspiration as the General Confession, the General Thanksgiving of the Book of Common Prayer, the Prayer of St. Chrysostom, and the Prayer for all Sorts and Conditions of Men. The fact that these forms have been used in other communions need no more operate to exclude us from their use than the similar employment by other communions of the traditional forms of benediction.

VI. In many of our congregations, however, there is a sensitiveness on this subject which the minister will be wise to respect. He must remember that the object to be kept constantly in view is the improvement, not of public ritual, but of public worship; and if the effect of the supposed improvements is to excite hostility and to stir up strife and dispute, the public worship is not improved. Where differences of sentiment exist, as they do in many of our churches, a wise compromise may be effected by leaving the regular service unchanged, or introducing changes only very gradually and by substantially universal consent, and by arranging for occasional special services of a more congregational character. For this purpose admirable and adequate provisions are furnished by the Chautauqua Vesper, the Brookfield Services, and others of the same general character. Both of these may be confidently recommended as well worthy the examination of ministers who wish to try experiments in this direction.

VII. But probably the greatest improvements in public worship — at once greatest in their effect upon the spiritual life of the congregation and most easily introduced — are in the musical services. The improvements most needed in this phase of our service are a recognition of the fact that music is not an æsthetic addition to public worship, but a component part of it; the insistence that those who conduct it shall be themselves possessed of a spiritual life, and shall use music for the expression and development of spiritual life; and provision made, by proper methods of education, by the use of congregational hymn and tune books, and by the creation of a public sentiment in the Church, for both more and better congregational singing. Upon this most important point your committee specially commend to the attention of the Council and the churches the following suggestions prepared for them by one of their number who has made church music a life study — Professor F. B. Rice of Oberlin College:

Whatever is unsatisfactory in the present condition of music in our Congregational churches is due mainly to a failure on the part of a large portion of the membership to appreciate what advantages are possible, and perhaps also some degree of ignorance as to the proper means to secure needed improvements. The reasonable way to treat our church music is to put it into a somewhat similar position with other departments of Christian work and worship. It has generally, though no doubt unintentionally, been neglected or dealt with in an empirical and haphazard manner, and it will take some time to bring about an effective change.

Our first suggestion is that the music of the church should be put into the care of a competent, Christian musical director,— we emphasize *Christian*,— one who is in sympathy with the work of the church, and who will co-operate sympathetically with the pastor in the different phases of his work, both working together, each in his own sphere, for the one common end — the building up of Christ's kingdom in the hearts of men. He should give his time — if practicable, his entire time — to the Christian development of the musical interests of the church. He should seek out among the young people of the church those who have musical talent, and from the best of these organize a choir. From those not yet ready to join the choir should be organized one or more classes, as necessity may require, for instruction preparatory to admission to the choir at a later period. If the musical director be a thoroughly educated musician, competent to give sound instruction, as he should be, he can, at least in many cases, provide for the necessary solo singing by giving private instruction to some of the more talented singers on the respective parts. In this way the compensation which the church could make, instead of being paid to a quartet of solo voices, can be used in developing the musical talent of the church.

Music has always been regarded as an important factor in religious work, but, singularly enough, our churches have generally been satisfied with whatever came to hand, and hence our church music is largely the result of a series of accidents, more or less happy, rather than of systematic, organized, and intelligent purpose. Suppose that the course pursued by the Church in regard to her ministry had been similar to that pursued in regard to music; that instead of making suitable provision for the preparation of young men for this office, the Church had been content to supply the pulpit from the ranks of men who might chance to possess some skill in public speaking, with little regard to other qualifications. Such a supposition seems almost inconceivable, and yet this is analogous to what our churches, though with some notable exceptions, have been content to do for the musical part of their worship. The young man of musical talent is left to educate himself as best he can, in his own way and at his own expense. He seeks instruction with special reference to what he fancies he may need as a musician, with little thought as to what he needs as a man, still less a Christian man. The associations amid which he lives and grows artistically are in no sense religious. In the course of time he becomes a musician, and the church, unable to find a man better fitted for the work, places him in charge of this part of their worship, without regard to his spiritual experience, if not without regard to his moral character. It is easy to see that, aside from his musical qualifications, he is likely to possess little that will be of value in this important office. His deficiencies are both seen and felt, and the good people in the church are amazed at the depravity of musicians, and sometimes are driven to such straits as to feel that they might better do without music. This is unfortunate alike for people and musician, but it is precisely what should be expected. Devout musicians do not grow without nurture, any more than devout ministers. Surround the two classes of men with the same kind of influences during the educational period of their lives, and they will not be so unlike when they become men.

In closing this report your committee desire to express their conviction that no one plan for the improvement of public worship can be formulated for the Congregational churches by the Council or by any committee of the Council. This would be foreign to the genius of our order. We can only offer these general suggestions, not as a basis for any uniform liturgy, not even for adoption as general principles by the Council, but for public discussion in the methods customary among us, through the denominational press, and church, associational, and conference meetings.

REPORT OF THE COMMITTEE ON SABBATH OBSERVANCE.[1]

THE question of a right observance of the Christian Sabbath grows more urgent and important with each passing year. The National Council does well seriously to consider it.

We assume that the validity of the decalogue is not a matter of debate here or in any evangelical assembly. We do not stop to prove that the fourth commandment is no longer of binding force upon the conscience and life of every man who waits upon God reverently and obediently to know his will. Written by God's own finger upon tables of stone, and yet more deeply graven in the constitution of man and the subject animals, its uses for necessary cessation from the ordinary toil of life and the education of the religious nature, are too well established in all human experience to require further proof that the Sabbath is of divine appointment and of perpetual obligation. Nor is it deemed needful to take more than a passing notice of the effort to wrest that saying of our Lord, "The Sabbath was made for man and not man for the Sabbath," from its manifest inculcation to a shallow and superficial defence of all manner of desecration. Nor yet again are we frightened by the bugbear of "a Puritan Sabbath" as something to be feared and carefully avoided. There may be the remotest possibility that the great command can be too strictly and literally observed, but the probability is not dangerously imminent. And from that same Puritan Sabbath and the godly men and women who held sacred its every hour, has come down too large and goodly an inheritance of every blessing that can endow a nation with enduring riches, to lead us to despise their example or to lessen our heed that we walk in their footsteps.

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[1] Page 36.

I. The fact of an increasing disregard of any proper observance of the Christian Sabbath is too apparent to require more than its assertion. Especially is this true in all our large cities. Excursions by boat and train abound during the entire warm season of the year, and are patronized by scores of thousands of people on every Lord's Day. All sorts of enterprises with political, philanthropic, social and sometimes even with religious ends in view, using the Sabbath as their day of opportunity, appeal to the thoughtless and excitement-seeking public for countenance and aid. Theaters, concert halls, and freak exhibitions flaunt their attractions and prosecute their regular business precisely as on any other day. Base-ball and other athletic clubs play their games and gather their noisy crowds. Passenger trains on all our leading railroad lines increase in number, while the belated freight traffic is expedited with enlarged right of way. The Sunday newspaper is vociferously cried from early morning till midday, and even thrust into the faces of those on their way to the house of God. The drinking saloon, of course, plies its destructive trade, openly or by stealth, unceasingly day and night.

Nor is this all or the worst. There are yet other alarming indications of a careless and indifferent sentiment regarding the sacredness of the Lord's Day that are well calculated to awaken anxiety as to where all this drift is to end. The infection has spread to the ranks of professing Christians. To some extent — although we may hope quite inconsiderably — these may be found participants in most of the forms of desecration already noted, but in a far more noticeable degree in one other direction, viz.: that of Sunday travelling. This is deliberately and intelligently planned for. In the prosecution of business and for no other purpose, trains are taken on Saturday night that speed on their way all day Sunday and reach their remote destination late that night or in the early part of Monday. Thus a day is "saved" to business at the expense of a violated command. In other instances noon or afternoon trains are taken on Sunday, involving travel for the remainder of the day and into the night or following morning. Return trips are planned and carried out on the same basis. This has come to be of so common occurrence as to attract no attention and provoke no comment.

And in steadily increasing numbers church members are contributing to this form of Sabbath desecration, and do it with apparent unconcern. There are, we apprehend, few if any members of this Council who cannot bear testimony to this lamentable fact. A case is within knowledge where a church member, with all his family, left the house of God at the close of a short introductory service and sermon preceding the communion, in order to take a one o'clock train on which the remainder of the day and night was spent, and which enabled him to reach his destination a business day earlier than otherwise he could have done.

The fact of a somewhat noted doctor of divinity, — not of the Congregational denomination,— a year or two ago, may be recalled by some. Reaching New York by steamer from Europe Saturday noon, he took a later train, travelled all day Sunday and reached his distant home in time to appear before his admiring flock at the evening service, and effusively to inform them that his love for them was so consuming that he could do no other than hasten with all speed that he might look into their faces once more. In the presence of such shameful transgressions, how impressive is the reading of this simple narrative of the acts of the first disciples immediately following that transcendent sacrifice which stands unique and alone, alike in the annals of earth and heaven.

"And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments; and rested the sabbath day according to the commandment."

Even ministries for the dead that could be reasonably postponed were not suffered to invade holy time!

II. Turn we now from this somewhat disheartening retrospect to inquire as to the cause of this alarming increase in the partial or total disregard of any proper observance of the Lord's Day. It is not far to seek. It is the love of money, as to which we have inspired authority that it is the root of all evil. Take away the gain that comes to every form of Sabbath-desecrating business, and it would shrink to proportions too small to be noticed. Excursions by rail and boat would cease. Athletic games would come to an end, and no longer would street-car companies encourage them and actively interfere, as they do now, to defeat all efforts to secure their discontinuance through the operations of the civil law. Even the Sunday newspaper — the necessary advocate, apologist, and defender of all forms of Sunday desecration, since it is conspicuous in the same condemnation — would discontinue its issues in thirty days after the fact was established that it did not pay in vulgar dollars and cents. We should no longer be treated to the shallow and silly pretence that it is engaged in doing an invaluable moral work. Its back would be turned on its vaunted mission of beneficence the moment its profits disappeared from view — and these depend wholly upon its advertising. Railroad traffic would be reduced to the minimum of absolute necessity, for already intelligent managers are not slow to discover that their employês are positively benefited by a seventh day's rest from their exacting labors, and that their corporations share in the benefits through an increased efficiency.

Linked to this greed of gain and largely contributing to its encouragement, is the desire for recreation to be found among the laboring classes. Closely confined to their toil during the six working days, they clamor for the enjoyment which they think to be within their reach in the unoccupied hours of the Sabbath. And so they thoughtlessly insist that no inconsiderable number of their fellow workingmen shall be deprived of all Sunday rest and compelled to work seven days in the week, to minister to their desires, not discerning that every barrier that is broken down in this direction destroys one more defence erected between them and their exemption from similar demands. Nor can any candid and observing person among them deny that the recreation derived from Sunday excursions, to which they mainly resort, is a costly cheat and a disappointing sham. Whoever has witnessed the home-going of one of these expeditions — men, women and children fagged out, fretful, and utterly uncomfortable, more tired than from the hardest day's work — must admit that the idea of there being any real rest or profitable recreation in such use of the Sabbath is a delusion and a snare of massive proportions. There surely is a better way.

The prolonged battle that has waged over the question of opening the World's Columbian Exposition on the Sabbath, completely embodied the various reasons and excuses that are constantly met with and urged in justification of the desecration of the Lord's Day. The great educational and informing opportunities there to be found were dwelt upon with mock unction and solemn pretence, and the alleged deprivations of the poor workingmen, shut out, as was claimed, from any chance to visit this great school for the people with its gates closed on the Sabbath, were movingly depicted. But when, at last, Congress, responsive to the urgent and importunate appeals of Christian men and women everywhere, made conditional further national aid upon the presentation of a typical American Sabbath in connection with all other exhibits peculiar to our land, nothing more was heard of all this specious reasoning. It became at once a cold calculation in money making; a figuring up as to whether so many Sundays' gate receipts, less the expenses, would equal the aid voted from the nation's treasury. It was a simple sum in arithmetic, a question of profit and loss — only this and nothing more. The welfare of the workingman or anybody else had as little consideration as the command of God. Neither were worth a rush. Had this grave question been left to the decision of the managers of that great exhibition, its gates would have been flung wide open on the Sabbath; excursion trains would have crowded each other on every line of railway having any connection with Chicago; the country within a circle's radius of two hundred and fifty miles would have been swept well nigh clean of its population upon successive Sundays, attracted by greatly reduced rates of fare and every enticing allurement that the ingenuity of man could devise. The resulting demoralization as to the observance of the Sabbath would have been appalling. And as it was, even in Congress, the decision long hung in doubtful balance. The history of this struggle emphasizes anew the importance of arousing the conscience of the church, informing the masses of the people as to the dangers that await them in giving over the Sabbath to secular pursuits, and everywhere holding up before men the commandment of God, designed only for their good, and insisting that it ought to be obeyed.

III. And this leads us to inquire as to what needs to be done. Plainly the work of reform must begin in the church, for there has been a lamentable and distinct lapse in that quarter. One of its chief bulwarks is assailed and is in serious danger. It cannot condemn practices in which its own members are largely involved. "Physician heal thyself" will be the scornful and conclusive reply that will be made to every remonstrance, and that will hopelessly shut the door in the face of every opportunity for otherwise successful appeal. All participation in methods and business that involve a desecration of the Sabbath should be studiously avoided on the part of every Christian man. Sunday travelling, partial or entire, for business purposes, should be strictly discountenanced. Advertising in the Sunday newspaper should cease. Our duties in connection with Sabbath-breaking corporations, and our use of the multiplied daily conveniences of life which are too easily allowed to invade holy time, should be taken into careful consideration with a view to bringing the work of the Lord's Day, whether imposed upon ourselves or upon others, clearly within the limits of necessity or mercy. This should be done with the sincere desire to honor God. Seeking His guidance, we may be sure that we shall not be suffered to go astray. Who can doubt that if the church thus rallied everywhere to the defence of an imperilled Sabbath, her testimony against its prevailing desecration would be listened to with profound respect, and her appeals would no longer fall upon unheeding ears.

Nor should our own observance of the Lord's Day be formal or perfunctory. It should be a glad and cheerful joining in the worship and praise of an infinite Benefactor and Friend. We should throng His courts with a desire to honor Him in the sight of all men, and to be instructed in all that pertains to that kingdom which, begun on earth, reaches on into ages incalculable and eternal. With our citizenship already in another country, even an heavenly, we ought with the more consuming desire to seek to grow familiar with its speech, to learn of its laws, to catch its spirit, and to know more of Him whom to know aright is life eternal. They who thus seek shall surely find. They who thus wait upon God shall be blessed of Him, and unto them will He be so revealed that they will be won to His presence with ever increasing profit and delight. The church in such attitude found "the problem of the second service," of which we are of late hearing a good deal, would be no longer so much as mentioned. And the world around, taking knowledge of our steadfastness, our devout joy and our faithful attendance upon the means of grace, would be

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attracted to see and to inquire what it is that so fastens our attention, kindles our hope, and enthrals our desire, and witnessing our good confession would themselves be persuaded.

Thus aflame with love to God, and joyfully obedient to His commands, the church could go forth to vindicate anew the sacredness of His Sabbath, now so widely trampled under foot, and to lift up before men everywhere the admonition sounded forth amid the thunderings and lightnings of Sinai — "REMEMBER the Sabbath day to keep it holy!" And then, turning to the "exceeding great and precious promises," which are held out to encourage men in ways of obedience, the church could proclaim in the hearing of this nation — so wonderfully born, so providentially guided, so graciously preserved — the words of Divine appeal, uttered long ago, and yet having a pertinence and a persuasiveness as if they were but of yesterday:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Surely, for such a consummation for the church of God, and for our beloved land, we ought unceasingly to labor and devoutly to pray!

H. E. BAKER,
JAMES W. HUBBELL,
for Committee.

REPORT OF THE COMMITTEE ON THE RELATION OF OUR BENEVOLENT SOCIETIES TO EACH OTHER.[1]

THE undersigned committee was appointed by the last National Council under the following resolution: —

"*Resolved,* That a committee of nine, to be composed of men known to be in active sympathy with our various benevolent societies, but not identified with the administration of any of them, be appointed to consider the relations of our benevolent societies to each other, and to see whether there cannot be some re-adjustment of the work of the societies in the home field so as to bring about more unity and economy of labor, and to use their best endeavors in coöperation with the officers of these societies, to secure this re-adjustment as speedily as possible, if, after careful consideration of the whole question, it shall seem better to do so."

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After careful consideration of the whole subject we respectfully offer the following report: —

I. We recognize the reasonableness and timeliness of the above resolution. The re-adjustment of the work of our benevolent societies in the home field seems theoretically desirable. Ideal unity of system, and harmony, economy and efficiency must always be important objective points in carrying on the work of the kingdom of God. We are profoundly impressed with the essential need of harmony and sympathy between Christian societies working in the same field. We also distinctly recognize not only the natural liability to, but the actual fact of some friction between some of our societies, both in the West and South.

The question of economy in maintaining seven societies, as compared with that of only two or three, may also be an open question. The question of the best way to promote the highest efficiency in all departments of our work, as, for example, in the college department of the American College and Education Society, or the work of the American Missionary Association among the Indians, is one which must often be discussed and re-adjusted by Christian men.

II. To meet difficulties along these lines, various expedients have been suggested. Some have proposed the consolidation of some of our societies, so as to reduce the number of agencies and thus promote both harmony and economy by having only one society in each field. Others have suggested the separation of church and school work, giving all the former to one society and the latter to another. Others still suggest the appointment of a standing committee of reference with whom all the societies could communicate, and whose duty it should be to arbitrate between societies when questions of difficulty arose.

III. With all these considerations before them, your committee have tried to obtain light from every quarter. They have solicited and obtained the full official views of all the societies concerned, not only as to their relation to each other, but also on the general question of expediency and efficiency in the entire work. Having thus looked over the whole field, we are prepared to offer the following facts and recommendations.

We are impressed with the significance of the fact that our benevolent societies for home work have come to their present status through a natural process of life in the development of the mission of our churches as related to our national history. They have not been arbitrarily appointed by ecclesiastical authority, but have sprung into being in obedience to great spiritual and social forces. They have stepped one by one upon the providential field when called of God, and have fought and wrought along lines indicated by the exigent needs of the republic and the kingdom of Christ. Each has had its own memorable and beneficent history. In connection with the work and the modes of each, have grown up personal affiliations and heroic traditions, a most valuable *esprit de corps* and an attached and powerful constituency. These societies are like army corps, which are in danger of a loss of *morale* if the old leaders and standards should be taken away. Inseparable from this origin and history there has resulted independence in the councils of these societies and specialization of their methods. Here, as elsewhere, increasing complexity and differentiation of functions is a law of life.

It is necessary, therefore, to remember in making changes that we are dealing with organisms, not machines, and that each of these societies has as a part of its life an historic consciousness and in some degree a separate constituency. With this view of the case before us, we still believe that changes will be demanded and must come in the future that will systematize and unify our benevolent work; but it is our conviction that they must come gradually, as the result of natural development. It is with the purpose of leading up to this, and giving opportunity for it, that we make the recommendations with which this report closes. It is but just to say that considerable favor was shown in your committee toward the suggestion of a speedy change in the administration of the College and Education Society, looking to a consolidation of that organization with the New West Education Commission. The reasons for this feeling, lie (1) in the fact that the work of the two societies is similar in kind; (2) the observed ratio of expense of administration to the amount administered by these two organizations makes it probable that consolidation would be decidedly in the interest of economy. Your committee are glad to report that already special committees have been appointed by these two societies to consider the advisability of such a consolidation. But apart from this one case, we do not think that the time is ripe for any immediate organic change, looking toward a new distribution of work in the interest of an ideal unity. The reasons for this conclusion, are: —

1. *Financial Reasons.* We are convinced that any consolidation of societies or any transfer of work from one society to another, at the present time, would result in a falling off in the aggregate amount of our contributions, and possibly also an embarrassment of some societies with regard to their vested funds. The experience of the American Board should be a warning on this point. When it took up the work in papal lands, formerly carried on by the American and Foreign Christian Union, it appealed to the churches for a second contribution for that special field, but the money did not come. The Home Missionary Society had a similar experience a dozen years ago, when at the suggestion of the National Council it undertook the missionary work of the Sunday School and Publishing Society. The result was, that that work "disappeared and was not." A reduction in the number of societies would simply necessitate an increase in the number of departments of each. It could not lessen the amount of necessary supervision, except at the expense of efficiency, and hence could be no gain in respect to economy. The great difficulty to be overcome is not any present unwise expenditure of money, but the smallness of the amount raised as compared with the greatness and unspeakable urgency of the work. The things that in our judgment need reorganization are not primarily our benevolent societies, but the hearts of God's people. What we want most of all is not new enginery, but more steam. We have none too many societies for the immensity of the work.

2. *Administrative Reasons.* (1) It is manifest that the school work and church work of the Home Missionary Society and the American Missionary Association have grown upon their hands by a natural interdependence of the two. Any reorganization which would separate them would break the most delicate ties and tear asunder elements of civilization which belong both naturally and historically together. This it seems to us could not be accomplished, especially in the South, without great damage to both

branches of the work of the American Missionary Association. The same is true of the Home Missionary Society. Its officers justly feel that they must support such academies as Worcester Academy at Vinita, Indian Territory, and Rogers, Arkansas, and the College at Lake Charles, Louisiana, for the sake of the welfare of the church work in those vicinities. The one is the natural feeder of the other. They cannot be put under different administrations without cutting natural cords of life. It may be said that if these interests cannot be put under different administrations, then divide geographically — put all work for a single field into the hands of one society. This would seem to promote simplicity and unity, but the providential development of the different branches of the work, especially in the South, together with the peculiar condition of society there, seems to make it undesirable not to say unsafe, for either organization to withdraw from that field. The present complicated and perplexing phases of the race problem alone seem to demand the presence of both organizations in the South, if our work there is to be carried on with force and catholicity. It has been well said that "the Negroes, the Indians, and the Chinese are too near the infancy line to be transferred from a society that has won their confidence, to one that has not." On the other hand, Christian work among a certain class of whites at the South can probably be better carried on by a society whose principal work is not among the blacks. Serious objections also lie against the assumption by the Home Missionary Society of the work of the New West Education Commission. The time may come when the free school work of the New West Education Commission may be supplanted by the public-school system of the Territories, leaving that society free to devote its energies to academies or high schools. But that good time is yet in the indefinite future, and to drop that noble agency, which is so potent a factor in the evangelization of Utah, and put its school work into the hands of the Home Missionary Society, which has neither the funds nor the facilities for carrying it on, would, in our judgment, be suicidal. Besides, the public feeling in Utah is such, that a transfer of the schools from an educational to a distinctively ecclesiastical organization would probably awaken an opposition which might defeat the entire work. Economy and efficiency might both be thus frustrated by forced and unnatural combinations.

(2) The divorce of church and school work in either home or

foreign mission fields, would seem to us to overlook two essential facts: First, that church material has to be *created* before it can be organized into churches. A process of training in at least the elements of education must precede either citizenship in the State or permanent membership in the church. All education for these despised races should be religious, and all religion educational. Religion alone runs into superstition; education alone into secularism. It tears down the walls of superstition without erecting in their place the temple of a rational faith. Missionaries, therefore, must be teachers, and teachers, missionaries. The teacher's desk must be a pulpit, and the pulpit a teacher's desk. This seems to be the matured conviction of all missionary workers after years of experience. The American Board, in the light of eighty years of service, and after many mistaken views on this point, have settled down to the conviction that it is necessary to *combine* school and church work. The same is true of the Presbyterian and other denominational boards, both at home and abroad.

The other fact which seems sometimes to be overlooked by those who favor a divorce of church and school is this: That secular schools alone do not necessarily improve a sin-cursed race. The infinite evil which lies upon the people where our missionaries are at work, is not chiefly ignorance, but sin. That cannot be removed by the spelling book and multiplication table alone. These may stimulate the mind and increase personal influence, but may, by that very means, increase the power of evil. He is not a wise teacher who trains a man's hand and eye and brain, and thus puts a club within his grasp, unless he can, at the same time, put a clean heart under his blouse. It is of the very first importance, therefore, that races just rising from ignorance and degradation should be impressed at every step with the idea that intelligence and Godliness must be indissoluble. A noble object lesson to all our despised races on this point, is the church and the school-house standing side by side, or even combined in a single building, and operated by the same Christian society. We believe that this is both the Congregational and Christian policy on this subject.

3. *As to Harmony*, we are decidedly of the opinion that to give all church work to one society and school work to another on the same field, would bring such societies into closer contact with each other than now exists, without at all unifying the work, and this would greatly increase, rather than diminish the liability to friction.

The remedy for friction lies, not chiefly in organic changes, but in personal consecration. We suggest that the way to get on harmoniously together in Christ's work, is not by having one party withdraw from the field and the other stand alone. The conditions of peace are a clearer understanding of each other's mission under God, and a more catholic and Christlike spirit. Some three years ago there was on foot in the interest of both harmony and economy a movement to have a joint superintendent of the work of the Home Missionary Society and the New West Education Commission. In Utah, for what seemed to be good reasons, that arrangement failed. But the work of the two organizations in that field is now being vigorously prosecuted on the old basis with far less of friction and more of harmony than ever before. The existing basis of agreement between the Home Missionary Society and the American Missionary Association, approved by the Executive Committee and adopted by the annual meeting of each, and endorsed by the National Council, will, in our judgment, if carried out in good faith, secure the harmony desired, and release us all from that uneasy state of the public mind which results in the election of so many expensive committees.

4. [1] *Recommendation.* While not believing in the utility of any standing committee of reference outside of the societies, we would heartily recommend that there be held at stated times, say semi-annually or annually, a joint meeting of the officers of all our benevolent societies; or that in some other way there be instituted a *systematic* and *constant*, not accidental and occasional, conference as to their work. This would naturally lead to co-ordinate plans and concurrent measures which would promote the employment wherever practicable, of common agents and superintendents. By such conference, moreover, there would naturally come about closer relations and a better understanding, and ultimately a *federation* of societies, as distinguished from organic union. We earnestly recommend that this idea be carried out by all our societies.

JAMES BRAND.
CHARLES A. DENNEY.
EDWARD D. EATON.
HENRY HOPKINS.
HENRY A. STIMSON.
LUCIEN C. WARNER.
A. L. WILLISTON.
A. H. QUINT.

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REPORT OF THE COMMITTEE ON DEFICIENCY IN MINISTERIAL SUPPLY.[1]

REV. WM. KINCAID.

Your Committee upon Deficiency in Ministerial Supply beg leave to report that, soon after the adjournment of the Council at which they were appointed, a consultation was held by correspondence. The importance of the subject, the gravity of the situation, and the necessity that measures be immediately set on foot to increase the supply of ministers of the gospel were deeply felt by all. The fourth of the resolutions by which the committee was constituted reads as follows: —

"*Resolved*, (4) That we suggest to this committee to consider the relations of the American College and Education Society to this undertaking, and, if they think it wise, to propose to the directors of that society to assume the responsibility of it."

This resolution was considered in all its bearings, and the conclusion unanimously reached that the American College and Education Society would, under God, be the most appropriate and effective agency for reaching the desired result. A memorial, therefore, signed by all the members of the committee, was addressed to this society, and a favorable response being received, the whole matter was left in its hands. What has since been accomplished in the direction sought will fully appear in the statement of the society to be laid before the council.

Respectfully submitted.

REPORT OF THE COMMITTEE ON CHRISTIAN UNITY.[2]

At the last National Council, which met at Worcester, Mass., a series of resolutions on the subject of Christian Comity were adopted. These resolutions, we are happy to say, were taken up and adopted, without change, by the Presbyterian General Assembly, at its meeting in New York in the following May.

The National Council at Worcester constituted a committee on the subject of Christian Unity. The undersigned, members of this committee, beg leave to submit the following report with the accompanying resolution: —

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The growing interest in the cause of Christian union is one of the most manifest and most auspicious signs of the times. In saying this, we would not exaggerate the disadvantages arising from the diversities that exist among Christians, such as are seen in their forms of organization and in their modes of worship and of Christian activity. It is not to be forgotten that in the ages when uniformity in these respects prevailed, ecclesiastical tyranny was at its height, superstition was rife, and Christian liberty suffered an eclipse. In the apostolic age, there were differences in opinion on subordinate questions, the polity of the churches was not cast in exactly the same mould, and there was flexibility in the public expressions of devotion. In all Christian times the struggle to secure uniformity has been the fountain of bitterness, the source of an incalculable amount of oppression and suffering. No lesson of Church History is more clear than that union may be obtained at too great a price. It is never safe, in the pursuit of an ideal, to ignore the actual imperfection of Christian character, as well as of Christian knowledge. The spectacle of a single great commonwealth of Christians, linked together by an organic bond, is not worth the cost of the loss of personal freedom, the sacrifice of an outspoken advocacy of cherished opinions even on questions not essential to the faith, or the relinquishment of those modes of worship which best conduce to the edification of any considerable portion of professing Christians. Whatever may be the design of Providence as regards the external union of the different branches of the Church, such a consummation is undesirable unless the way is first prepared for it by such a development of Christian intelligence and Christian character as will avail to avert the calamities that would otherwise follow.

The promotion of Christian union, as far as Christian union is practicable, must begin from within. The first and great thing that is wanted is to give heed to the new commandment of Christ to his disciples, that they should love one another. When the followers of Christ, under whatever organization they may stand, shall come fully and cordially to recognize themselves as a *brotherhood*, in the sense attached to that term in the Apostolic days, with no false, sectarian reservation, the battle, as far as the evils of disunion are concerned, will be virtually won. When the Lord prayed for the unity of his followers, it was a spiritual unity that he had in mind. The cardinal truth for Christians to learn at the present day is that, although there are many folds, there is but one flock. All the folds are under the guardianship of the one Shepherd. They are equally the objects of his love and care.

Propositions looking towards organic unity are brought forward, from time to time, by different Christian bodies. The Church of Rome, through its chief pastor, on the calling of the Vatican Council, and on other occasions, has sent forth invitations of this nature to those who are without its pale. But those who are thus addressed are treated as engaged in an unlawful mutiny, and are really summoned, however affectionate may be the terms employed, to submit to the authority that has been renounced. At the same time we gladly recognize in appeals of this character a spirit of sincerity. While we are Protestants, and as such feel bound, on suitable occasions and in suitable ways, to protest against what we consider the aberrations of the Church of Rome from the simplicity of the Gospel, we are far from looking upon that church as an anti-Christian Communion. We follow the Reformers, even in the heat of their contest, in acknowledging the Roman Catholic body as a branch of the Church of Christ. We welcome the opportunities to coöperate with its members, clergy and laity, in the advancement of the cause of Christian truth and of Christian morals. We honor them for all the services which they may render to our common Christianity.

The Protestant Episcopal Church, both in this country and in Great Britain, has recently come forward with an olive branch in its hands, to meet Christians of other bodies, including those of Puritan descent. The doctrinal basis proposed by the Episcopalians is at once evangelical and liberal. The offer to give liberty to dispense with written forms of worship is, under all the circumstances, a large concession. But by insisting on what is styled "the historic episcopate" as an indispensable condition of union, an apparently impassable barrier is raised. We might urge that the best scholarship of the present day, even within the pale of the Episcopal Church, discountenances the opinion that episcopacy, even in its simplest form, was made a law for the Church by its founders. We might urge that the formularies of the Episcopal Church itself nowhere affirm the necessity of the Episcopate to the constitution of a church. But we are content to say simply, that we cannot consider it consonant with the spirit of the New Testament to make a circumstance of external order a matter of so vital moment, and that the effect of establishing such a test could hardly fail to be to lend powerful encouragement to a sacerdotalism, which we cannot but consider at variance with New Testament Christianity.

While specific overtures in the direction of organic union are encouraging indications of the pacific spirit of the times, it is in the spontaneous movement, in which Christians of different ecclesiastical bodies are coming together, for the promotion of the cause of the gospel, that we find the most signal and gratifying harbingers of a better day that is coming. This voluntary cooperation, new forms of which are constantly arising in city and country, is breaking down the walls of sect. The power of Christian love, the dominating sense of a fraternal relation, a common pity for the fallen, and a common desire to lift them up, are forces which work with an unresting energy. They will lead in their own way in God's own time, to whatever modes of ecclesiastical connection seem requisite for securing their ends. Union that takes root in such a soil will be permanent, because it is vital. It will shut out the baneful rivalry of sects. It will show to the world that Christians, however they may differ in minor things and things not without their importance, are nevertheless one, children of a common Father, disciples of the same Master.

A striking proof of the more charitable temper which is gradually spreading among the different Christian organizations is found in the fact that the spirit of antagonism is fast being superseded, or at least qualified, by a disposition to learn from one another, and thus to turn distinctive merits into a common possession. The several Christian bodies manifest a more open mind. They strive to discern what, if any, peculiar advantages may belong to ecclesiastical bodies with which they formerly stood in conflict, and to appropriate them, even when there is involved a modification of long-established systems. Systems are candidly studied, which were once the object of a sweeping condemnation. The tendency of this process, which moves forward of itself, is slowly to assimilate to one another ecclesiastical usages that began with being absolutely dissimilar.

It may be inferred from the foregoing remarks that while we regard specific propositions which are brought forward, from time to time, for the organic union of churches, as of little practical value, except as signs of a growing fraternal spirit, we hail the various, wide-spread, spontaneous forms of inter-denominational coöperation in doing good, as the beginnings of a truer Christian unity than has existed in the past. They are more impressive than the voices of synods and bishops. They point towards the federation of churches for common Christian service. Such federal combinations of local churches of different denominations, in the several communities where they are situated, for philanthropic and charitable ends, should be promoted by all wise and proper means.

We recommend that the Council adopt the following resolution:—

Resolved, that the National Council deems it of paramount importance that all who profess and call themselves Christians, whatever their ecclesiastical relations may be, should bear in mind the new commandment which Christ gave to his disciples; that we hail with devout satisfaction the progress of the spirit of fraternal union among Christian people of every name; that for the promotion of this end, we acknowledge the obligation to avoid the magnifying of minor points of difference, thereby losing sight of the essential principles of Christian faith and conduct; and that we regard with earnest sympathy and approval the increasing tendency of Christians of different branches of the Church to join hands in efforts to diffuse the blessings of the gospel.

GEORGE P. FISHER.
HENRY HOPKINS.
J. M. STURTEVANT.

SYSTEMATIC BENEVOLENCE.[1]

REV. SIMEON GILBERT.

PROPORTIONAL BENEVOLENCE.

THREE years ago, at the meeting of the National Council held in Worcester, an exceedingly thorough and instructive report was presented by Dr. F. E. Clark, in which a clear showing was made of the methods employed by the churches of our denomination in raising money for benevolent purposes. Letters of inquiry had been sent to nearly two thousand churches, and replies received from nearly one thousand. The independency of Congregationalism was pretty strongly exhibited in the diversity of methods used, although the "envelope plan" was found to be largely prevalent. Summing up the result of this study of all the facts brought out, the report urged this: "Systematize, but do not trust to system; inform; educate; appeal to; arouse; follow up." There is no occasion, at this time, to go over that particular ground again. To the Committee on Systematic Benevolence, appointed to report at this meeting, the special form of the subject which has seemed to be most timely and pertinent, is not the question of method, but rather of proportion, in giving. The question to be now pressed for right answer is not How? but, How much?

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Many influences have been jointly at work preparing the mind of the churches for this higher, larger thought. There has been going on what may be termed the evolution of a Christianized common-sense. The duty of doing and giving for others has been set in the focus of a larger illumination. With the broadened outlook, "the widening of the suns," there has been coming in a signally increased mood of sympathy. The saying of Mrs. Browning that people are "kind when they think of it" has its truth; but equally true is it now that people are getting more into the way of thinking of it.

Benevolence is the name for God. Benevolence is the life and soul of religion. Benevolence is the fundamental law of the Kingdom of Christ. It is the supreme business of the Church of Christ to get this law actually applied in every department of human relationships. The spirit of benevolence touches the mind, too, as well as the heart, and sets men to thinking. Benevolence that amounts to anything must do something; and the more really controlling it is, the more apt it will be to try to put into right proportion its giving and doing.

Already there is seen the dawning of an era of larger and more proportional giving. New standards of measurement are beginning to be applied. The spirit of Christian love has been out in the world, and has been taking note of the way men in secular affairs match expenditures of effort and of other costs to the magnitude of the enterprises, however stupendous, that are boldly taken in hand. Nor is the fact overlooked, that it is a "billion-dollar" country in which we live; a "billion-dollar" age in which our life's opportunities are given us. And, unquestionably, the time is come when our churches, all along the line, might well be bombarded with these bigger ideas of measure and proportion in matters of benevolent giving. The time when narrow and stingy pettinesses could be accounted tolerable is past. A larger horizon has opened. Not only are enormous business enterprises, of every sort, being projected and carried through, but large philanthropies are undertaken. Indeed, the philanthropic movement, of which we nowadays hear much and shall hear more, is pretty sure to distinguish, more than anything else, the closing years of the century. But this is eminently a thoughtful movement. A great deal of the best thinking of the time is being given to just this study of the doctrine of proportion; first of all, proportionate justice, then proportionate benevolence. And nothing is clearer than that the religious leaders and the churches that strike out most boldly into the mid-stream of this rising philanthropic movement are the ones which God will most honor by his use of them and empower most for their work.

A Daniel Hand sees the condition and necessities of the colored youth in the South, and gets to thinking of the kind of helping needed in order to secure their more advantageous self-help. Presently there grows up in his mind a new sense of proportion. The result is, he gives a million dollars outright, as his part, or rather as a part of his part, and bequeaths at least a half million more toward helping a depressed race on to their feet. And all men feel that there is a beauty and a moral grandeur in such proportionate giving.

Chicago wants a great Christian university, proportioned to the educational needs of this chief central point of the continent, and one man gives two million dollars toward it; nor does any one think the gift in the least out of proportion. Moreover, other persons, men and women, touched by the same thought, come forward with large gifts, similarly proportioned to their ability, and to the same beneficent cause.

Chicago needs a new and more adequate system of drainage, connecting the lakes with the river, and twenty-five millions of money are voted for its construction. Minneapolis wants the means and agencies for converting the world's wheat into flour, and millions are freely devoted to the perfecting of the water-power and the erection of buildings suited and proportioned to what has to be done in them.

A Columbian World's Fair is conceived. As men think of it, and the more they think concerning it, the more there springs up a vastly enlarged apprehension of what it ought to be in order to make it fairly proportioned, not merely to the significance of the great event of the New World's discovery, but also the greatness of the country which creates the fair; and proportioned as well to the august progress that has been made in the whole world's advancement. And the expenditure of even eighteen million dollars in preparation for this does not seem out of proportion to the scope of the enterprise and the large results to come of it.

When William Carey first proposed, at a meeting of Baptist ministers at Northamptonshire, England, his conviction as to the duty of Christians to attempt the spread of the gospel among the heathen, Dr. Ryland, as is well known, sprang to his feet exclaiming: "Young man, sit down! When God pleases to convert the heathen, he will do it without your help or mine." But when, a year later, May, 1792, Carey, by previous appointment, preached that epoch-making sermon on missions, and proposed the formation of a missionary society forthwith, the same Dr. Ryland, speaking of the effect of the innovating proposition, declared: "If all the people had lifted up their voices and wept as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did Mr. Carey prove the criminality of our supineness in the cause of God." So true is it, that when one begins to get the "realizing sense" of the facts, the subject of proportionate benevolence takes on a new meaning.

In one way and another money occupies a large place in the moral discipline of men. Money can be made to serve uses of an infinite beneficence. The Master has need of it. Whatever we have, we have in trust. Every trust is with a view to use; and with every trust there belongs the duty to put it to the best and utmost possible use. Hence true Christian giving cannot be haphazard, capricious, notional, or merely impulsive. In that case it is almost certain to be defective in amount, and besides, loses half its reacting value to the giver himself.

According to what particular rule or what percentage of income one's giving should be proportioned, is a matter where opinions differ. Every one ought to be fully persuaded in his own mind. But his conclusion ought to be the result of most careful, hearty and conscientious thinking, an all-around thoughtfulness. There is a true sense in which "all that a man hath" he is to give. Our

Saviour, for us sinners, "gave himself." "Though he was rich, yet for our sakes he became poor." Moreover, he not only gave, he suffered. Proportionate giving will, therefore, first of all have an eye to the debt of love we owe, and will reveal the quality of one's character, the measure of one's gratitude. This is a rule of proportion that cannot possibly be too strongly urged, or be made too much account of.

Then, giving should be proportioned to the measure of our trust. We have received our trust; we have our commission. Nothing could conceivably be added to the circumstances and terms of it to make it more impressive or more inspiring. The experiences and the results of nineteen centuries have made some things very plain. There is no excuse for pinched devisings, or for any dawdling over doubts or uncertainties. The thing now is, to do. And the personal question for each one is, How much can I do?

At this point, the churches need, we believe, more light, and more thought. There should be a great deal more, not of importuning, but of convincing facts and persuasive reasoning. The time is plainly opportune for a widespread educational movement in this direction. Our churches are waiting for it. But systematic and proportional benevolence does not come, until there has been some proportional degree of systematic education with a view to it.

That every one ought to give something, give it gladly, give with thoughtful plan and method, and give proportionately "as the Lord has prospered him," does not need to be proved, so much as to be proclaimed, and done. But the time when it was respectable, if it ever was, to talk to people in general about giving a "penny apiece," is gone. The time is come for insisting on the duty of the more adequately proportioned form of giving, especially for the multiplying of the larger gifts, from those who have in sacred trust the larger means — millionaire gifts from the millionaire givers. And here the prime thing wanted is, to see, to see with a vividness that means conviction, and a conviction that is as a fire in the bones, how our benevolence should proportion itself to the wants and opportunities at every opening door as the Lord himself shows the way.

Certain as the kingdom itself, is the coming of the era of proportionate, munificent giving. The number of thoughtful, liberal givers increases, as does the obvious need of continually larger gifts, to meet the necessities of the growing work. And a noble contagion helps it on. It is a sweet and inspiring sense of companionship that is springing up among those whose giving is being measured out in some proportion to their means and to the spirit of the Master. The beautiful and mighty movement is even now going on amid shoutings of, Grace, grace unto it!

No doubt the Christian giving of the Congregational churches compares favorably with that of the churches of any other denomination. There is no other church where the average gifts per member are so large. And still there is little enough occasion for boasting. There has been during recent years no advance in giving at all proportionate to their increasing ability to give. When one looks over the records in our Year-Book, and counts up the lists of churches which, during the year, gave to so many of our great missionary causes nothing at all, it is a sickening picture of narrowed thought and selfish isolation that is presented. Especially is the record a terrible indictment of the heedlessness on the part of the ministry in those churches. Suppose an intelligent revival of the spirit of proportionate benevolence were to sweep through those churches, under the preaching and training and leadership of a ministry widely awake to this transcendently important matter; what changes would speedily follow! Rising above the old measures of customary giving, the new gifts would be seen towering like the giant pines of the Pacific coast. And then money, that of the rich and of the less rich, passing through the mint of Christian consecration, will bear plainly the Master's own superscription.

In conclusion, the committee suggests that, as something altogether timely and as being needed more urgently than can be expressed, the definite endeavor should be put forth, by every minister in our denomination, whether his church be larger or smaller, to instruct, to educate, to persuade, and lead, the members, young and old, into this large and grand and blessed field of Proportionate Giving; a giving that shall be: —

1. Proportioned to what we have received, to our debt of gratitude.

2. Proportioned to what is needed.

3. Proportioned to the wants of the particular agencies and opportunities before us.

4. Proportioned to the largeness of the secular enterprises which are seen in the world all about us.

5. Proportioned to the divine promises as to the use God will make of even "five barley loaves and two small fishes."

6. Proportioned to the widened outlook and vastly enlarged thoughts that are coming to be more and more commonly entertained.

It is also believed that along the line of these simple but very vital and fruitful principles, is to be found the new and real orthodoxy, most of all welcome to the Master, and needing to be taught and commended with all possible insistence. For, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

But this duty, the grace of giving and of proportionate giving, is by no means to be limited to those who are comparatively rich. It addresses itself to all, rich and less rich, alike. Old Testament and New Testament perfectly agree in this. To seek to be excused from it is to count oneself unworthy of the grace of life. Well for every interest of humanity, at home and abroad, if this law were to thunder and lighten in every church in the land. Once let this grand point be gained in our churches, in all our churches, — from every one something, from each one proportionately, as he can, — and the difference that would speedily appear would be wonderful. Then, every one of our grand missionary causes, home and foreign, will be seen swinging freely, joyously into power, and like stately ships with every sail set and every hidden enginery of motion throbbing at its utmost forward pressure.

THE AMERICAN BOARD.[1]

A THREE-YEARS' REVIEW, 1889-92, BY THE HOME SECRETARY.

The American Board is happy to report a quiet and steady advance during the past three years in all departments of its work.

FINANCIAL ADVANCE.

In its last report to the National Council it was permitted to express its thanks that it had been remembered through the gifts of the churches during the three preceding years more generously than during any previous similar period in its history. It is now permitted to repeat this statement even more emphatically. A comparison of receipts during the past fifteen years, by terms of three years, will illustrate the forward movement on the part of the churches in this direction. From 1877 to 1880 the receipts from donations (omitting fractions of a dollar) and from ordinary legacies (omitting in all these calculations the Otis and Swett bequests), were $1,238,955, an annual average of $412,985. (Donations, $333,951. Legacies, $79,034.) From 1880 to 1883 they advanced to $1,410,127, an annual average of $470,042. (Donations, $363,706. Legacies, $106,336.) From 1883 to 1886 they further advanced nearly $100,000, reaching the sum of $1,508,363, an annual average of $502,788. (Donations, $388,042. Legacies, $114,746.) From 1886 to 1889 they moved forward to $1,554,993, an annual average of $518,331. (Donations, $385,524. Legacies, $132,807.) During the last three years the advance has been over $500,000, reaching a total of $2,103,511, and the annual average has gone up to $701,174. (Donations, $482,494. Legacies, $218,680) — a gain during the fifteen years in the annual average of receipts from donations and ordinary legacies of nearly $300,000 ($288,189). (Donations, $148,543. Legacies, $139,686) — about equally divided between the two. In round numbers the advance from donations and ordinary legacies during these five periods of three years each has been as follows: $413,000, $470,000, $503,000, $518,000, $701,000. Of this total of $2,103,511 received during the past three years, $550,838, a little over twenty-five per cent, came from the three Woman's Boards. It is proper also to add that much of the success in increasing the amounts received into the treasury during recent years is to be attributed to the efficient labors of our Field Secretary, Dr. C. C. Creegan, and of our District Secretaries, Dr. C. H. Daniels, stationed at New York, and Drs. S. J. Humphrey and A. N. Hitchcock, stationed at Chicago, all of them reinforced by able missionaries temporarily in this country.

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May we not hope that during the next three years the $500,000 advance of the last three years may be doubled, bringing up the annual average from $701,000 to $1,000,000?

THE MISSIONARY FORCE AND WORK ABROAD.

During the past three years there have been added to the missionary force abroad thirty missionaries and seventy-four assistant missionaries; a total of one hundred and four; an annual average of thirty-four; a gain in laborers from this country, as compared with three years ago, of sixty-two, bringing up the number from 472 to 534. The native agency also has largely increased, going up from 2,135 to 2,600.

A corresponding growth has characterized the entire evangelistic and educational work abroad. The churches have increased from 360 to 434, and church membership from 30,546 to 40,333, — 3,516 having been received the past year, — and the number of persons under instruction from 42,733 to 47,200, these last figures including 7,089 pupils in higher schools and seminaries, of whom 4,090 are young men and 2,999 young women.

The progress toward self-support is indicated in part by the amount of native contributions, as reported for the past year, $104.566.

OUR MISSIONARY FIELDS.

Each one of our missionary fields furnishes occasion for special thanksgiving, each one of them for special prayer, some of them for special sympathy, two or three of them for special anxiety, as we briefly note the changes of the past three years.

We begin with the field nearest the borders of our own Republic, Mexico, — Northern and Southern Mexico being now included together as one mission. No three years have been so fruitful in the history of this mission as the last three. Our faithful missionaries, — Mr. and Mrs. Eaton, Mr. and Mrs. Case, Mr. and Mrs. Wright, Mr. and Mrs. Howland, Mr. and Mrs. Bissell, Mr. and Mrs. Olds, with their associates, each deserve honorable mention for their abundant labors under peculiar trials, which are, some of them, we believe, becoming lightened, and some of them are passing away. They have gained a strong position of power, and are rejoicing in new buildings for churches and schools, as well as in increased numbers whom they are permitted to lead to Christ. The Rio Grande training school at C. Juarez, supported jointly by the New West Commission and the American Board, is destined, we think, to become a centre of wide educational influence. The growth at Chihuahua, at Hermosillo, and at Guadalajara, has been marked, and the newer work at Parral, Cosihuirachic, and El Fuerte, is full of promise. Something of the advance is told in the increase of church members from 287 to 488, and of persons under instruction from 213 to 380.

We move on to the Hawaiian Islands and we find Dr. Hyde presiding over the North Pacific Institute, as he has now done for nearly sixteen years, reporting better results during these last three years than have been known since the beginning of this important work. The value of Mr. Damon's work in connection with Dr. Hyde, as well as in his labors among the Chinese, is steadily increasing. The labor upon these islands among the Japanese, as well as among the Portuguese, is growing in importance and is attended with success.

The work among the Micronesian Islands has suffered from the aggressions of the Spanish at Ponape, compelling our missionaries to leave the island, and inflicting sore and bloody wrongs upon the oppressed natives. Indemnity has been demanded by the United States Government, of Spain, and Spain has replied with well-sounding words. The last reports are that permission has been given for our missionaries to return, also that fighting between the Spaniards and the natives has been resumed on Ponape and that the Spaniards are the defeated party. Work has continued on the Gilbert Islands under the care of Mr. Walkup for whose use among these islands a small craft is now being built at San Francisco to be called after our veteran missionary who has recently completed and revised the translation of the Scriptures into the Gilbert Island language, — his missionary father having borne the same name, — the "Hiram Bingham." Dr. Pease and his associates have held the ground at Kusaie, and Mrs. Logan, Mr. and Mrs. Snelling, and Capt. Worth, of the missionary schooner, "R. W. Logan," have done excellent service in the lagoon of Ruk. Notwithstanding the peculiar hindrances during these past three years in these Pacific Islands, they report an increase in church membership from 4,644 to 4,973,— 620 received on confession during the past year,— and in persons under instruction from 2,085 to 2,933.

Japan, which is now treated as one mission, including what has hitherto been called Northern Japan, reports three years of marvellous progress accompanied with some peril. During this period, Joseph H. Neesima, whom we have been accustomed to call the "Apostle of New Japan," has been called to his reward ; but his work goes vigorously on, all the more effective through the posthumous power of this remarkable man. The membership of the churches associated in work with the American Board has increased from 6,340 to 10,760, of whom 1,096 were received on confession during the past year. The evangelistic and educational departments have both been vigorously prosecuted, successful in the main but not free from some sources of apprehension. The seventeenth annual report of the Doshisha School at Kyoto, which has been just received, is full of cheer, and yet it suggests one cause of anxiety in the following statement: "The school is suffering from a lowered moral tone and from a diminished feeling of responsibility, as compared with the first twelve years of its existence. This is especially true of many of its Japanese teachers. This has manifested itself in indulgence in practices which are forbidden to the students, and especially on the part of many of the teachers, in non-attendance at the Sabbath services and the weekly prayer-meeting of the school, and also on the part of some of the teachers, in an avowed feeling of non-responsibility for the moral welfare of the school. The same lowered moral tone has manifested itself among the students in the diminished attendance at morning prayers which, although now wholly compulsory, only about one half attends; in the very small number — less than one hundred — attending the Sabbath School; in the almost total cessation of class prayer-meetings, and in a lowering of the general deportment of the students. There has seemed to be a slight change for the better during the last few months. . . . The greatest need of the school is the greater presence and power of the Holy Spirit in the hearts of teachers and students." In this institution during the last year there were registered in all departments 472 students, of whom 285 were professed Christians, 77 of them in the theological school. The report appropriately adds, "The condition of the school is such as should lead its friends to engage in earnest prayer in its behalf; but there is certainly much to encourage them to thus pray with strong faith in the ultimate grand success of the institution which has been founded and nurtured thus far in prayer."

As related to the general outlook throughout the Empire, an experienced missionary of another society sums up the situation thus: "The past three years have been a time of general upheaving in Japan. First of all, the old anti-foreign spirit has come to the front with a strength and prominence that was utterly unexpected. . . . In the second place, there has been an awakening among the anti-Christian sects that has been felt throughout the land. The Buddhists have roused themselves as never before to instill new life into their systems and save their followers and influence. To help their cause, schools have been established and various agencies employed, after the manner of Christian workers here and elsewhere. . . . In the third place, political questions have absorbed so much attention that religion has been left in the background, and of course suffered in consequence. But the prominence and popularity of some of the Christian men in political life has made it evident to all that Christianity has come here to stay, and has already become a power in the land."

Our four missions in China have all made substantial advance during the past three years. Northern China reports an increase in church membership from 976 to 1,270, and in persons under instruction from 204 to 574. The new mission in Shansi reports ten gathered into the Christian church, and 73 under instruction. The membership of the churches in Foochow has increased from 368 to 581, and the number under instruction from 388 to 571. Our Hong Kong, now termed our Southern China, mission, has held its ground, although weakened by the necessary absence, through sickness, of Mr. Hager. Mr. and Mrs. Taylor are proving excellent missionaries, and have just been reinforced by Mr. and Mrs. Nelson, who promise to be efficient associates in the work. In relation to our immense field and immense opportunity in China, where the American Board is responsible for at least 50,000,000 of souls, so far as bearing to them the good tidings of the Gospel is concerned, no words can worthily express the gravity or the hopefulness of the hour. Could our entire missionary force, with our entire annual income, be devoted exclusively to our own field in China, all could be economically employed, and there would yet remain very much land to be possessed. China waits for the awakened and united energies of all churches of all names, the wide world over, in order that at length in its full glory the day may dawn prophesied twenty-five centuries ago: "And these from the land of Sinim."

Steady growth during the past three years characterizes also our work in India and Ceylon, the church membership in Ceylon having moved forward from 1,389 to 1,521; in our Madura mission, from 3,233 to 3,907; and in the Marathi field from 1,823 to 2,354. During the same period, the persons under educational training have increased in Ceylon from 8,455 to 8,840; in the Madura district, from 5,680 to 6,280; and in the Marathi mission, from 2,802 to 3,571. Four veteran missionaries have been called to their rest, each of them after more than forty years of faithful service: Rev. Lemuel Bissell, D. D., of the Marathi mission; Rev. Joseph T. Noyes and Mrs. John E. Chandler, of the Madura mission; and Rev. William W. Howland, of Ceylon, — the four having been represented by fifteen children, who, following the example of their parents, became missionaries and assistant missionaries on the foreign field.

Our Zulu field in Africa reports during the past three years a growth in church membership from 979 to 1,261, and in the number of pupils under instruction from 1,655 to 1,873. The interesting young mission in West Central Africa has increased its church membership from 14 to 39, and its pupils under instruction from 20 to 249. The East Central Africa work has been broken in upon by a contemplated change of location, and by other causes. The plan, long talked of, of endeavoring to find a larger and more favorable field, more than one thousand miles to the north in Gaza land, is now being efficiently prosecuted, and we hope for good tidings from that direction during the years to come.

The figures reported from our three important missions in Asiatic Turkey speak for themselves. In Eastern Turkey, an advance in three years in church membership from 2,542 to 2,879, and on the educational roll from 6,392 to 7,767; in Central Turkey, an advance in church membership from 4,050 to 5,091, and in pupils under instruction from 4,448 to 4,562; in Western Turkey, an advance in church membership from 2,648 to 3,538, but a slight decline of those under instruction from 6,269 to 5,791. From the three missions, as a whole, the increase in church membership has been 2,268, making the present total 11,508; and in the educational department, 1,411, making the present total 18,120, — figures full of significance as related to the future of this interesting and fruitful field.

The purpose of the Turkish government to hamper, if possible, our educational and evangelistic work, has made itself manifest during the past three years more than during several preceding years. Some of these aggressions have called for the intervention of the United States Government, in order to guard treaty rights in behalf of American missionary citizens, with favorable results.

Four of the reasons why the native churches have not moved on more rapidly toward self-support are given in the following recent statement of one of our missionaries in Central Turkey: "These bright hopes (entertained a few years ago of a rapid approach toward self-support) were destined to disappointment on account of the following causes: First came the opening of the Suez Canal. This diverted the trade. Then the slow but certain operation of the Government's free-trade policy. This destroyed the home manufactures, and did not, as was hoped, stimulate the production of raw material. This policy of the Government has benefited the seaport towns at the expense of the interior places. . . . A third fact which has greatly hindered the growth and prosperity of this part of the country is the Russian war, with the great increase of taxation which it has involved. . . . Thousands and tens of thousands are not able to buy even the plainest food for their families, who but a few years ago were very comfortably off. Our hospital doctors have daily opportunity to see patients who have nothing the matter with them, but that for months they have not had enough to eat. Still, in all this it is not easy to throw the whole blame on the Government, for what can they do? Their European creditors have the power and the will to enforce payment, and they must get the money some way, or these same creditors will step in and take possession of the provinces. A fourth cause which has greatly tended to hinder the advance of self-support has been the swarms of locusts which for the last seven years have desolated the country. Among minor causes which have been against our brethren have been the fires in some of the principal cities, and the consequent impoverishment of many of the well-to-do Protestants. . . . In spite of the difficulties they have increased their contributions year by year, not only in actual amount, but in the amount per member. Perhaps no other means could have been so effectual to teach self-denial for the sake of the gospel as the afflictions which our churches have been called to pass through. In judging of the benevolence of our churches, another fact must be borne in mind. In a church at home the pastor's salary is the chief item of expense, but here it is only one of three nearly equal items. The Government makes paupers but does not provide for them, and consequently the church has to provide for its own starving poor. I think that the amount given by the churches in this mission generally for the poor is about equal to the amount given for the support of the pastors. Schools, which in our favored land are maintained at Government expense must in this country be supported by voluntary contributions. And this expense, though it varies greatly, is still very large. In the First Church in Aintab, I believe the amount raised by the people for their schools was about forty per cent more than that raised for the pastor's salary. Considering all the above facts, it will not occasion surprise that out of thirty-one churches in our mission, only nine have reached the point of entire self-support, while some of the remaining churches receive more than half of the support of pastor and teacher from the American Board."

European Turkey, our Bulgarian field, reports an increase in church membership from 650 to 942, but only a slight increase in pupils under instruction, from 633 to 652. The veteran of our missionary force, Dr. Elias Riggs, who went out to his field sixty years ago, still abides at his post, faithful and earnest as ever. One marked characteristic of the Bulgarian Christians is the strenuous endeavor to help themselves. Greater religious interest has been manifested during the period under review than during some former years, including a quiet revival in connection with the schools at Samokov.

The Bohemian work in Austria, under the faithful labors of Mr. A. W. Clark, reinforced during the past year by Mr. J. S. Porter, has been remarkably successful during these same eventful three years. The church membership has gone up from 222 to 511, of whom 110 were received on confession during the past year. Everything in this field betokens permanent results of the most satisfactory kind, although beset with peculiar difficulties.

The San Sebastian School in Spain, under the care mainly of Mrs. Gulick, supported by able assistants, has continued its invaluable work during the three years, and is more flourishing and hopeful than ever. The evangelistic work in Spain has also been fruitful, the church membership advancing from 329 to 413.

THE RESOLUTION OF 1860 MORE EMPHATIC IN 1892.

A survey, even though it be cursory, of our work as a whole, makes more impressive every year the fact which was emphasized at the jubilee meeting of the Board in 1860 by the passage of the following resolution, — a resolution drawn up by the pen of Secretary Treat, and which has wonderfully grown in meaning during the past thirty-two years: —

"*Resolved*, That we record it as the deliberate judgment of the Board that the churches, sustaining its operations, are summoned to higher obligations and higher privileges.

"1. God has committed to our spiritual husbandry some of the largest and noblest fields in the world.

"2. He has blessed our work to such a degree that for us to remain stationary has become impossible without a manifest and perilous disregard of duty.

"3. Having the undoubted ability to do much more than we have yet done, it will be for our spiritual enlargement and our comfort of hope, that we place ourselves at once in harmony with the merciful designs of our enthroned Emmanual.

"4. In that season of prosperity, more dangerous than adversity, which is beginning to diffuse its cheerful light in all our borders, our best safeguard against worldiness and luxury, the love of gain and the love of pleasures, will be a ready and hearty consecration, day by day, of our property, as well as of ourselves, to Christ's honored and chosen work.

"5. The honor of our ascended Lord imperatively requires that we 'go forward,' seeing that he has opened the world so wisely to his people, and placed in their hands such multiplied facilities for speedy and efficient action, and given them the silver and the gold for this very end, that now at length, when this nineteenth century is waning to its close, his people should go forth, and proclaim the acceptable year of the Lord in all the world."

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

The statement of the American Board gives occasion for profound thankfulness to God. The decided advance in contributions gives evidence of a deepening interest in the world's redemption, and the enlargement of the work abroad attests the blessing of God on the work being done. We need not commend this work to the churches, for it commends itself to all Christian hearts. The command of our Lord to "go into all the world" forbids any slackening of interest or any lessening of effort. No difference of opinion as to the wisest methods of administration can for a moment justify a withholding of supplies. The work is going on and must be sustained. "Our brethren are already in the field," and must not

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be deserted. The great work of winning this world back to God must not wait till all our theories are adjusted. We can discuss our differences without slackening our efforts. We are exceedingly gratified to see that while the churches have been discussing methods of administration they have not lessened their gifts, nor has the work been stayed.

AMERICAN COLLEGE AND EDUCATION SOCIETY.[1]

THE work of the American College and Education Society is related to that of the other benevolent societies specially recognized by this body, as instrumentality is related to result. It provides for the other societies that which is to each an indispensable prerequisite to the successful prosecution of its own work. For this reason the objects of this society are less likely than those of the others to receive general and prominent recognition.

The question, for instance, of the general prosperity of Christ's cause at home and abroad — such upbuilding and extension of his churches among human communities as shall bring within their common fold, at the earliest possible moment, the largest possible number of souls converted and saved — will command the first thought and highest enthusiasm of multitudes of God's people; while the antecedent question of the fitting and sufficient agencies for the dissemination of that Word which is the only true condition of all such prosperity seems most often to be but a matter of second thought and partial enthusiasm. Nevertheless, be it affirmed that with not a few the question of instrumentality as well as result has been a matter of first thought. It was thus with the fathers seventy-six years ago, when the Education Society was founded for the purpose of assisting worthy and needy young men to a thorough training for the Christian ministry. It was thus, also, with the later fathers of 1844, when the College Society was founded in order that there might be throughout the land adequate facilities for such training. It has not ceased to be thus from those times until to-day with a large proportion of the ministry and the laity who, by their piety, their breadth of view and their works of faith and love, have been leaders in the churches of our Lord. We believe, also, that it is emphatically thus to-day with that great body of our ministers and churches who incline to give particular attention to the matter of higher Christian education, not for the sake of the ministry alone, but for the best good of our youth of both sexes, whatever may be their chosen pursuits.

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Who can reasonably doubt that what has been, in this respect, will continue to be, and that more and more as the demands of the great work increase?

DEPARTMENT OF STUDENT AID.

The annual number of students assisted in colleges and seminaries by the society during the three years under review averages 378, this average being greater by 110 than the similar one during the years of the preceding triennial period. This might be considered a more encouraging fact if it implied a like increase in the number of regulars graduating from our seminaries into the ministry. But the latter have increased in the period now closing, over that of the previous, only 44.

From this we may learn that the ranks of our ministry are recruited more and more from those who are without means of their own to pursue a regular course of education; while there is reason to fear that of those students who are possessed of means the number preparing for the ministry is proportionately lessening. However much this is to be regretted, it is not without its compensations. For the resources of piety and intelligence, and all that is implied in the true type of a Christian minister, are not confined to any one class of society. The poor not less than the rich may possess the elements which that type implies. Preëminently may this be said in regard to the ministry of our own land.

It is hazarding nothing to affirm not only that the average American pastor has for the most part been poor, but that the large proportion of those who have given distinction to the American pulpit has been of this class. When, therefore, we report, as the facts of the case require, that by far the larger number of our young men now studying for the ministry are from our smaller and less thriving towns, and in many instances from our decadent and half mission churches, it is not necessarily to be understood that the material thus contemplated is of an inferior character.

It is rather, in the main, material of this kind which has contributed most largely to the strength of our ministry in the past, and is that upon whose development our churches may well expend their careful thought, their earnest prayers and their consecrated funds.

As regards the two main geographical sections from which come the young men who receive aid, the appended statistics are instructive. Thus in the past three years the East has furnished for colleges a yearly average of 92 students, while the West in the same years has furnished a yearly average of 62. Moreover, in the seminaries, during the same three years, there has been furnished from the East an annual average of 141, and from the West, 74.

Up to the present, therefore, it appears that by far the greater number of the regular ministerial students are in the Eastern schools; a fact to be explained mainly on the ground that the Eastern schools are proportionately larger than those of the West.

But it is very significant that, as respects the general *inclination of young men towards the ministry*, the facts, as between the two sections, are altogether reversed.

For, as shown from data taken from college annuals, there has been in the Eastern colleges in the last ten years a decrease of students preparing for the ministry, at an average ratio of three to one; while in the Western colleges the proportion of ministerial students has increased upon the average in the ratio of one to two.

That such is true seems at first thought wholly incredible. What conceivable reason is there for so remarkable a contrast of tendency as between the two sections of the same country?

The answer to this will perhaps sufficiently appear in the fact that our Western institutions have their location in or near the general field of our great home missionary work. In this respect they represent to-day what Williams and Amherst represented in their beginning and in their earlier history — distinctive and prolific centres of influence in the way of ministerial and missionary life.

On the other hand, the colleges of the East to-day are separated by long years, and in some instances by centuries, from the missionary influences of their founding. With the increase of their wealth they have widened their range of instruction, and thus have grown more and more in assimilation to the methods, scope, and scholastic character of the traditional university.

But so much being admitted as natural and perhaps necessary, relative to the marked lessening of the proportionate number of ministerial students in our Eastern colleges, there yet exists, it is to be feared, especially in the older and larger institutions, an undue tendency to *secularization.* Hence the appeal is to the churches, in tones most solemn and imperative, that they hold in prayerful remembrance our schools of higher learning, to the end that they may be saved from religious degeneracy, and animated anew with the spirit of faith in Christ.

In the past five years the average yearly additions to our ministry through our seven theological seminaries is 104. The average yearly deaths from our ministry during the same period is 95; while the net gain by the year in the number of our churches is 165. That is, the average gain per year in the number of our churches as compared with that of our regular ministry through our own seminaries is as 18 to 1. It is therefore a very vital question as to how every seventeen in eighteen of our yearly added churches are to be supplied with ministers; and surely no answer is more natural than that there should be an *increase* in the number of those who would serve Christ in the ministry — an increase proportionate to the existing lack of supply. But there seems to be a growing belief that the solution of the problem is to be found not alone in the numerical enlargement of the ministerial supply, but in such changed methods relative to the use of that supply as even in its existing measure will multiply greatly its application and efficiency. It is urged in many quarters that the principle of church grouping, if wisely and perseveringly applied, would do much towards the solution of the problem. Others advocate, as an additional solvent of the difficulty, a wider utilization of the lay-working element, including the various working forces of Young Men's Christian Associations and of the different schools for Christian training.

These considerations, doubtless, are worthy of the most serious attention, and appeal to the churches for action as under the sense of a grave responsibility. Nevertheless, it is not the special province of this society to ordain for the churches their specific lines of action in the Lord's service. It is clear, rather, that it must, for the time being at least, accept conditions as they exist. At the present moment a great demand for ministerial service is unsupplied. Fields white for the harvest are not entered because the laborers are few. Educated ministers are far less in number than the places which call for their service. Hence the question of the utility of the partially educated minister has pressed itself to the front; and it has been the duty of this society to consider seriously what response should be made to its claims. As a result of this consideration increased practical attention has been given to the earnest appeals of the several classes of students indicated as follows: —

ENGLISH SPECIALS.*

During the past two years the Directors have thought it the imperative dictate of circumstances that they grant a limited assistance, on conditions, to English specials in the theological department in Oberlin, and to those of similar grade in Chicago Theological Seminary.

The latter institution has nearly sixty of these, and the former fifteen. Some of the earlier graduates from this class of students are already occupying, to great acceptance, prominent positions in our ministry; while others are faithfully engaged in holding the fort among the lately formed churches at partially or wholly missionary points.

It is not uncommon for one and another of them, after a certain period of service in the field, to resume their studies in some institution, that they may be more fully prepared for the needs of the work as they have come to know them by the experience already gained.

In the two seminaries above mentioned the society has annually paid, for two years, something like $1,700 to the class of special students; it being understood that these payments are made only on condition that there is a surplus in the treasury after the pledges are fulfilled to the regular students.

FOREIGN STUDENTS IN CHICAGO.

We are also giving aid, so far as our surplus funds will allow, to the department for foreign instruction in Chicago Theological Seminary. This relates to the Dano-Norwegian, the German, and the Swede. Nominally Lutheran, they develop a strong inclination to the freer policy of Congregationalism.

Churches of this order are multiplying among them. They desire ministers of Congregational training. The demand for this has been so marked that a department, as above mentioned, for that object has seemed necessary, and within two years has been established. It is the only place in the land where such instruction is specifically and thoroughly given.

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* By a late reorganization, this department in Chicago Theological Seminary is in process of discontinuance; its more advanced students being gradually admitted to the regular seminary course, so far as justified by their preparation for the same.

The work seems so important and hopeful as to justify its practical encouragement by this society; and quarterly grants are being made, accordingly, to the amount of $1,700 per annum, the same being conditioned on the ability of the treasury to pay out of its surplus funds.

THE GERMAN SEMINARY

of Crete, Nebraska, is emphatically one of the weak things of the world. It is under the auspices of the German Branch of the Congregational Mission Aid Society. It is the only institution of its kind in the United States. The numbers in attendance at present are few, but its management is faithful and energetic; and it is believed that the numbers will increase, and that it will more and more fill an important need in the work of training young men for the German ministry of the Northwest.

The students going out from this school usually complete their ministerial course in Chicago Theological Seminary. The German churches contribute according to their ability to the cause, but they are poor, and are entitled to help. In view of all the facts this society has deemed it wise, for three years past, to give $300 annually to this cause.

THE SLAVIC WORK.

It is the glory of God's people everywhere to lift up the fallen and to let the oppressed go free. We justly honor and uphold the great work of the American Missionary Association for "the three oppressed races" in this land. And now behold a *fourth* oppressed race — the Slavic — smaller as yet than the negro race among us, but much larger already than the other two combined, and much faster increasing. To this Slavic race, too, the church and the world are under just obligation for their heroic martyrdom in defense of liberty and of gospel truth in a great historical period of the church.

To give us opportunity and a clear call to repay something of that debt, God has already brought to our doors about one third of a million of Bohemians with a million or more of Poles. Their present need of the gospel is the greater because many of them are now too much darkened in mind to know their need, much less that the gospel can meet it.

Superintendent Schauffler, who at first had no one to help him in all the land, knowing the absolute necessity of Bohemian and Polish preachers for these Slavic multitudes, founded, in 1885, the Oberlin Slavic Department, the only school in these United States for training Bohemians and Poles to preach in their native tongues, and in English when needed.

Its graduates, already ten, are missionaries in Cleveland, Detroit, Chicago, St. Paul, St. Louis, Milwaukee, etc., where there are large Slavic colonies — 130,000 or more in Chicago alone, over 30,000 in Cleveland, 25,000 in Detroit, and many others located in large Western farming settlements. The students thus far, over twenty in all, have been selected with the utmost care from both Europe and America. Their widely extended missionary work has been richly blessed of God.

The American College and Education Society has for some three years *entirely supported* the Oberlin Slavic Department, where alone we train Slavic preachers. It costs our treasury about $4,000 a year, for which we wholly depend on the yearly gifts of friends of this great work, which is steadily growing with the rapid increase of Slavic populations in this country.

COLLEGE DEPARTMENT.

As to colleges, the triennial period under review has witnessed important modifications and enlargement of its work.

Under the conditions by which the former Education Society and the College Society were consolidated into the present organization, it was arranged that representatives of colleges should assume all the responsibility of raising money at the East for their work. But under the policy now adopted the society assumes the responsibility of making annual appropriations of money to colleges, and upon such conditions as to secure a thorough canvass by the institution of its own territory.

Thus the society becomes, so far as its resources permit, a very helpful agency to the institutions that are passing through their early struggles of existence. Its public advocacy of Christian education is an important means by which seed is sown for many future returns. While the leaders of Western colleges are greatly relieved by the society's grants of money, their occasional visitation o and canvass in the Eastern field is proving of advantage to their espective institutions and to the general work.

The institutions now on the list are Pacific University, Doane, Yankton, Whitman, Rollins, Pomona, Fargo, and Lake Charles. We add the following, relative to these institutions: —

Pacific University is now surely emerging from a period of stagnation. For years previous to the present its management did not meet with the practical approval of the Congregational State body. This was not without its serious effect upon the supply both of funds and students. But time at length has so modified differences of opinion that both trustees and general association are agreed touching that which is for the best interests of the university, and the much-needed harmony and earnest coöperation are happily secured. The Rev. J. F. Ellis, D. D., so long the assiduous and loyal acting president, resigned at the close of last year, and the Rev. Thomas McClelland, D. D., an educator of experience and enviable repute, was chosen as his successor. Under the circumstances, therefore, too hopeful a view of the prospects of this institution can hardly be entertained. Its field is one of vast importance, and its purpose and method are entitled to the unreserved confidence of the Christian public.

Doane College has realized a year of success. Notwithstanding the hard times, its canvass for funds in the Western field has met with an encouraging response. This may be construed as proof of the existence both of a real interest in the objects of the college and confidence in the carefulness and wisdom of its financial management. The number of its students has been more than sustained; excellent work has been done in its various courses of instruction; and its usually high moral and religious influence has been fully maintained. It is our judgment that the churches and friends of higher Christian education in Nebraska have a great opportunity before them in the evident possibilities of this institution. It is hoped that they will not delay to embrace this opportunity and aim with united purpose to make the most of it, not only for their own State but for all related fields. The fact that the college has grown to be *so much* is evidence that it has a right to continued growth, especially when it is considered that it is, with reasonable ease, accessible to the rapidly growing population of the great district in which it is situated.

Yankton College has a history well known both East and West. Only through many struggles and much self-denial has it attained to its present stage of advancement. It is almost, but not quite, at the point of being a self-sustaining institution. It hopes the ensuing year to fully reach that point. Its present special aim and determination is to secure Dr. Pearsons' pledge of $50,000, by raising the $100,000 specified as the unchangeable condition of that pledge. An object is thus brought before the numerous friends of Yankton which should appeal with effect for their help. Success or failure in this involves, in an important sense, success or failure of the aims of a noble institution. The new president, Prof. A. T. Free, is widely known and trusted in South Dakota, and his accession furnishes ground of special hope to the college. This hope ought not to suffer disappointment through lack of funds. We commend most strongly this object to the generous consideration of benevolent givers.

Whitman College has, in a sense, outgrown its boundaries. Its buildings have long been inadequate, and its campus limited. There is now a strong purpose entertained to secure more room.

Great encouragement is offered in aid of such a movement by property holders of the vicinity. But they need help from outside, and should have it. The institution is demanded by the increasing population of the wide field in which it is located, and the result of its work hitherto is an argument in favor of prosecuting the same with increased appliances and under improved conditions. President Anderson, for so many years the respected head of the institution, did much for it in its weakness by turning to its advantage his long experience and the influence of his high Christian character. At the close of the preceding year Mr. Anderson resigned, and the Rev. J. F. Eaton has been chosen to succeed him.

The new president comes to his responsible position with a reputation as a teacher and a man that is an earnest of success to the college. Every one who believes in Drs. Whitman and Eells, by whose prayers and self-denying efforts the institution was founded, especially every one who believes in at least one true Christian college in the great and rapidly developing State of Washington, should give due regard to the claims of this college.

Rollins College is now without a president. Dr. Hooker, most highly esteemed by all, resigned during the winter because of overwork, he having to do the double service of president and of preacher to the parish church. The institution therefore feels the need of a head officer. Its situation is none the less well chosen and significant because in a Southern State.

The Christian college co-working with the Christian Church is the instrumentality which, under God, will most effectually bring to pass the existence of that New South so often mentioned in modern prophecy, and so much to be desired. To forward so great an object, Rollins College was established, and this by Northern benevolence and determination. Let the same spirit and purpose from the North continue, and let it find a generous seconding and support from the South. The institution as thus sustained will surely be instrumental of great and lasting good as well in the civil as in the moral and religious sense.

We can speak of Fargo, Pomona, and Lake Charles as newcomers upon the society's list, and as having the merit in each case of being needed in their respective localities. They are entitled to all the help this society is able to give, and may justly claim from the public a generous encouragement.

The question of only one college for a State, certainly one beneficiary college, is receiving special attention of late from ecclesiastical associations and from all thoughtful friends of collegiate education. The consideration is that a single college well equipped and sustained in a given State is of far more value to the cause of higher education than any number could be as *almost* unsupplied with funds and equipment. Can there be a reasonable doubt that this is the just view of the case? If not, then is it not *waste* on the part of givers to bestow their funds, even in small sums, indiscriminately upon this class of institutions? If the benevolent parties so constantly solicited were always careful to assure themselves that an institution is *truly needed*, before responding to its appeals for help, it is believed that those colleges which ought to exist would not be left to suffer for lack of funds, while such as are of doubtful necessity would be duly discouraged. The matter involved is one of vital significance, and appeals to the careful consideration of every pastor, committee of benevolences, and individual giver.

ACADEMIES.

An important addition to the society's work has been made since the last annual meeting, by so changing the by-laws that academies may be enrolled on the list of aided institutions.

It is a step which tends to meet the argument of locality, which is sometimes urged as a reason for supporting a second college in a home missionary State. The cost of supporting an academy is so much less than that of a college that the people of the vicinage are able relatively to do much more for the former than for the latter.

Vast areas of our Western States are without educational facilities above the grade of the district school. An academy which promotes efficient scholarship, and provides the conditions of a Christian home for students within its own field, is of very great importance. As raising up and fitting students for further study, it is a most important auxiliary to the college; and, as a centre of Christian life that is sufficiently vital to secure conversions, it is a fruitful source of ministerial supply.

The conditions under which the society consents to enroll academies are substantially that: —

Each institution shall be indorsed by the State Association or Conference of Congregational Churches and by the local Association or Conference within the bounds of whose territory it is located. It shall annually report to the State Association or Conference and have the continued approval of the same so long as it receives aid from the society. A majority of the trustees shall always be members in good and regular standing of Congregational churches, and it is desirable that the local association or conference should recommend one half the candidates for the vacancies to be filled. The principal shall in all cases be a Christian man, and prominence shall be given to the study of the Bible and the development of Christian character.

Before it can be adopted by the society it must be legally chartered, and must secure, in fee simple and free from incumbrance, sufficient grounds for building site and campus; and assets, in buildings or money or in both, to the amount of at least $10,000.

Before any appropriation is made by the society to any institution its trustees shall execute, in favor of the American College and Education Society, a trust mortgage upon its entire property for the repayment of all money at any time received through said society, in case the said institution shall at any time or to any extent disregard the aforesaid terms and provisions.

The academies enrolled on the society's list are: Franklin, Weeping Water, and Chadron, in Nebraska; Eureka, Stockton, and Fairmount, in Kansas; Hull, in Iowa; King Fisher, in Oklahoma; Kidder, in Missouri; and Endeavor, in Wisconsin.

As far as possible the work of these academies will be made uniform as to grade and range of studies. Most of them now have musical, business, normal, scientific, and classical courses. If a young person can go no further he has a fair start. If he wishes to go to college he can enter those of the grade of Oberlin and Amherst, though it is hoped that he will enter a college of his own State. The ten schools on our list are eminently Christian, and we have been remarkably fortunate in securing excellent teachers and principals.

These academies are carried on with the greatest economy. Tuition is generally $25 a year, and some of them give board for $1.50 per week. This is emphatically home-mission work. Through these agencies often one hundred and fifty students a year are brought to Christ. Nearly $10,000 will be needed this year for these seven schools.

There has been paid out for our academy work during the part of the fiscal year subsequent to the adoption by the society of this department, $2,428.85. This is but the beginning. It is believed that results will attend the continued and wise prosecution of the work thus begun which will prove an efficient corrective of the evil of the over-multiplication of nominal colleges, as well as a sure means of promoting most widely the inestimable advantages of higher Christian learning.

The following shows receipts and payments in full of this society since the last meeting of the National Council: —

The amount received for the colleges is	$261,104.63
The amount for the previous three years was	162,727.08
Showing an increase for colleges for the present term of	98,377.55

AMOUNT RECEIVED BY EACH COLLEGE.

Colorado	$13,158.75
Doane	58,509.03
Pacific University	5,000.00
Rollins	34,538.54
Whitman	17,819.96
Yankton	54,398.78
Pomona	37,956.75
Fargo	12,279.26
Lake Charles	3,000.00
	$236,661.07

Receipts for the young men were $152,941.11, of which $88,622.11 were paid to them, and $44,444.44 placed on temporary loan, leaving a balance in the treasury of $8,844.68. A comparison with the payments to the young men for the previous three years shows an increase of $6,968.29 during the term now under review.

In the matter of receipts from the churches for the young men there is an increase over the previous three years of $9,311.42.

Total receipts in the three years for all departments, $414,045.74.

J. A. HAMILTON,
Secretary.

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

The committee to whom was referred the Statement of the American College and Education Society respectfully report: —

The statement exhibits evidence that the work of the society is vigorously pressed and presents to us encouraging aspects. The outlook for the colleges on the society's list is almost uniformly hopeful. Perhaps there never were fairer promises of coming prosperity for them than are now visible. In the interest of these institutions, and in the interest of the cause of Christian Education at large, and by implication in the interest of every other department of our benevolent work, your committee desire to emphasize the suggestion of the statement that the rule long ago adopted to restrict beneficiary aid extended to one college in each State cannot be too strongly insisted on. Every consideration points to the wisdom and the economy of this policy.

It will operate to the furtherance of this policy, as well as to the supply of a great need, if the growth of academies, and the multiplication of them within reasonable limits be steadily promoted. Your committee approve the attitude of the society in this matter, and rejoice in the prospect of a permanent union of the work of the society and that of the New West Educational Commission. We believe great good will result from the proposed consolidation.

In the matter of the assistance of young men in the process of education, two great ends must not be lost sight of, — the necessity that deserving candidates for Christian service be encouraged, and their education be secured, and on the other hand, that the encouragement extended shall not become the occasion of introducing into the ministry men not adequately qualified for its arduous work. Your committee believe the society to be mindful of both these ends and is entitled to receive increased contributions by reason of the urgent demands upon it for aid to the most desirable class of students, of well endowed and consecrated young men, eagerly desiring to do service to the Kingdom of Christ.

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[1] Page 36.

Your committee view with some solicitude the tendency in some quarters to be moved by the pressing need of Christian ministers to make practicable short cuts into the ministry, and to encourage recruits from sources outside the bounds of our own homes and churches. While we would erect no barriers against the incoming of real reinforcements from any side, we feel that our main reliance must be on the men to the manner born, and thoroughly trained in our colleges and seminaries. We believe this fact needs to be emphasized, and therefore that the policy which has been inaugurated by the society, of canvassing our colleges for recruits for the service of the ministry, is an admirable one, and should be earnestly pursued. At the same time we earnestly counsel the officers of our Theological Seminaries persistently to endeavor to raise the standard of requirement both for admission and for graduation so fast and so far as the exigencies of the service will permit. We believe this is their intention, and we desire to encourage them in that direction. Fewer men properly qualified for ministerial service may be more desirable than a larger number, of whom too many are unequal to its demands.

Respectfully submitted,
For the committee,
CHARLES RAY PALMER,
Chairman.

THE following "Statement" should have followed the report on "Deficiency in Ministerial Supply," at page 109: —

STATEMENT OF THE CANVASS OF THE COLLEGES BY THE AMERICAN COLLEGE AND EDUCATION SOCIETY, AS PROPOSED BY THE COMMITTEE ON DEFICIENCY IN MINISTERIAL SUPPLY.

THE National Council of 1889, in view of the continued scarcity of ministers, appointed a committee consisting of Prof. H. M. Scott, Rev. Wm. Kincaid, and others, to take into special consideration the condition of things referred to, and to recommend such measures of relief as might seem to them best. Conference was had upon the matter by the committee, with representatives of the American College and Education Society, accompanied with the earnestly expressed wish by the committee that said society undertake a canvass of such sort as might seem to them wise among our colleges and academies, east and west, the general object being to bring before the students of these institutions the claims and attractions of the Christian ministry.

In agreement with this wish the representatives of the College and Education Society attempted in their own way, and to such an extent as the circumstances seemed to justify, the canvass suggested. The same being in part the more complete carrying out of a plan already contemplated by the society in connection with the general observance of the day of prayer for colleges. It was assumed that the object of such observance, first of all, was to promote most truly in the young people of our higher schools a personal, inward knowledge of the Christian life.

That was accepted as sound philosophy which requires that one be in some true sense *Christian* before he can intelligently and truly consecrate himself to the Christian ministry. With such end in view special efforts were put forth to remind ministers, churches, and officers of educational institutions of the traditional day of prayer for colleges. Probably no other triennial in the history of the society has witnessed a tithe of the work in the way of casting abroad printed appeals which has been witnessed by the one now closing. Besides this a careful and quite general system of direct appeal by sermon or address was carried into effect, especially during the past two years. Many active pastors have most kindly and efficiently co-operated with the secretaries in this service; the efforts of these ministers have been recognized by the grateful appreciation of large and interested gatherings of students, outside of college communities. Moreover, special meetings of this character have been held generally in the larger places where several churches could unite in one assembly. Such gatherings were often led or addressed by a college president or professor from some part of the great field; sometimes with results of unusual stimulus and quickening. This was shown not more by the large numbers in attendance than by the evident depth of impression created upon thoughtful men and women, not previously over-interested in

Christian colleges in general, or in the work *per se* of training young men for the ministry. It was not unusual for representatives of this class to say to one another, in leaving the place of assembling, "After all, the cause is a great one, and vitally related to the prosperity of the churches and of Christian missions."

It may be further stated as resulting in some sense from the movement in question, that the ordinary addresses of the officers and agents of the society, as they have appeared before Sabbath congregations, have been more and more of the type that emphasizes the intrinsic nobility of a true Christian life and the grandeur of a work, whether of an individual or an institution, whose special aim it is to influence men and women in the way of that life. Or, to state it more specifically, secretaries, field secretaries, and all have been less and less inclined to preach the gospel of *money merely*, and more and more to magnify that which would educate formative minds to the apprehension of truth and the God of truth, stimulating them thereby to go forth, in their turn, to bear this truth to others. It is just to say that such a gospel has been spoken by the representatives of this society, during the past three years, over a wider extent of territory than they ever traversed before for a similar object; and, perhaps it is not improper to add, with a fidelity to the simple claims of this gospel, which may encourage expectations of its increased productiveness in the days to come. Thus far as to the canvass in the East. As to the Western canvass, attention is hereby called to the following detailed account by the Rev. Theo. Y. Gardner, of Chicago, the society's Western secretary: —

"The National Council of 1889 appointed a committee to plan with the American College and Education Society a general effort to lay before our college students the claims and attractions of the Christian ministry.

"The society's Western secretary had within the two years preceding visited Beloit, Carleton, and Ripon colleges, and by public addresses and private conferences encouraged the forming of 'ministerial bands,' suggesting monthly meetings for systematic inquiry, and correspondence with like bands elsewhere. In these three colleges, companies of from eight to seventeen students met the Western secretary and entered heartily into such plans.

"Later and in response to the request of the National Council, and with the hearty co-operation of Prof. Scott, the Western secretary sought to carry out generally this plan in our colleges west of New York, by arranging with leading pastors and others to visit and to make addresses in this behalf in some forty institutions of learning, including about all of our colleges of Congregational sympathies and a few State universities and Christian academies. In most cases the visits were made by pastors of the prominent Congregational churches in the cities nearest the institutions visited; *e. g.*, Dr. Warren of Cincinnati visited Marietta College, Dr. Geo. R. Merrill of Minneapolis, Carleton college and Minnesota State University, Dr. A. N. Hitchcock of Chicago, Madison University, Wisconsin, and in like manner through the list, thus economizing time and travelling expense,— the latter being met by the Education Society, unless the visitors preferred otherwise.

"The results cannot in the nature of the case be immediately measured; but unquestionably precious seed was sown which must be fruitful under God's blessing. Upon many hundreds of our choice Christian young men in these institutions was powerfully urged the consideration of the true glory of being ambassadors of Christ.

"The address at Madison University to several hundred students was by request published in full in the *Advance* of Sept. 10, 1891. So moved were these students that they pressed the speaker into a second address in the evening.

"Any fruitage of so wide a canvass both East and West, occurring in the winter of 1890 and 1891, would naturally first appear in the seminary rolls of the succeeding year. Accordingly the *Year-Book* of 1892 reports five hundred and sixty-two (562) undergraduates in our seminaries, the highest number ever yet attained. The lowest since 1871 was two hundred and seventy-two (272) in 1883. Then rang through the churches the loud alarm of Dr. Josiah Strong's powerful appeal, 'Famine in the Ministry.' In just seven years the 272 rose to 556 — double, with a dozen to spare. Next year it fell again to 449, and the next, 1892 (the year following the canvass), promptly mounted again to 562. As Chicago Seminary alone has already received about twenty more students than a year ago, we may, unless other seminaries fall off, expect another fair advance in 1893. To what extent this is among the results of the society's first general canvass in recent years of our colleges, and of the prayers of Christians, God knows.

"This is an occasion of deep gratitude to the Lord of the harvest, who, having commanded, now also inspires and answers such timely and believing petitions.

"But prayer and labor must not cease on this line. Of the thirty-four (34) years reported in the *Year-Book* of 1882, page 376, the first five years show a yearly average of nineteen (19) per cent of our churches pastorless, but the last five show an average of twenty-eight (28) per cent pastorless. This proves an ominous increase, notwithstanding various loose statements to the contrary recently circulated. Besides this are the hundreds of *churchless* and needy fields, home and foreign, beyond our present supply of available ministers.

"Meantime the average yearly number graduating from both regular and special courses in all our seminaries, to enter pastoral work, for the last three years has been less than fifty (50) per year above the number of deaths, while one hundred and eighteen (118) ministers, the average yearly above deaths and all losses, have been added to our rolls from *all* sources. Thus, much less than half, perhaps about a third, of even our meagre yearly gain of pastors comes from our normal sources of supply. Clearly the number should now be vastly increased."

JOHN A. HAMILTON, *Secretary*.
THEO. Y. GARDNER, *Western Secretary*.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.[1]

At the session of the National Council of 1880, a committee appointed at the session of 1877 reported a recommendation that the name "American Congregational Union" be changed to "The Congregational Church Building Society." Difficulties seeming to stand in the way caused the matter to be postponed. At the annual meeting of the society in January, 1892, on recommendation of the Board of Trustees, it was voted to change the name, and by order of the Supreme Court of the State of New York issued to take effect June 15, 1892, the legal corporate title of the society became "The Congregational Church Building Society," as recommended by the Council of 1880.

The society hopes it will not take as long to run its annual receipts up to the $400,000 recommended by the Council of 1889 as it has to complete the recommended christening. The nearest approach to one half that sum has been during the first six months of the current year. The average per month has been $15,000, or at the rate of $180,000 a year. The treasurer believes he can write receipts for $400,000 in less time than it has taken to change the corporate name.

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[1] Page 25.

The large number of persons who will soon be writing their *wills* in favor of this society will no doubt take great pains to make legacies payable to "*The Congregational Church Building Society, a corporation duly organized and existing by and under the laws of the State of New York.*"

The three years from Aug. 1, 1889, to Aug. 1, 1892, have been the most prosperous three years of the society's existence. One hundred and sixty-five more churches have contributed to the work than in any other three years. And yet, not quite one half of our churches make an offering regularly every year.

In 1889 we reported the total receipts for three years to be $413,377.96. During the last three years ending Aug. 1, 1892, the receipts have been $490,538.67, a gain of $77,160.71 over any previous three years.

There has been a corresponding increase in the number of churches and parsonages built, 386 churches in the last three years against 268 in the three years previous; 147 parsonages, as against 116.

Several things are specially encouraging: 1. Contributions from persons of wealth. During these recent years seventy-three individual gifts have come into the treasury of this society in sums varying from $1,000 to $16,000, making a total of $99,300. Eighty-two individual donations of $500 to $1,000 foot up $41,525; four hundred and twenty-two individual gifts of from $100 to $500 amount to $62,079.

Adding the personal gifts outside of church offerings that have come to us in sums less than $100, we have nearly one half of the whole amount from persons of means. Justice to them demands this statement.

2. A second ground for encouragement in this work is the fidelity and heartiness with which many of the aided churches remember their obligations to the society. Contributions on account of grants as well as the payment of instalments on church building

and parsonage loans, are as regular as the return of the designated month, with some — we would gladly say it of all.

To have received from churches aided by loan on houses of worship $97,219.72 since the first loan was paid in 1864; $62,613.39 on parsonage loans since August, 1882; $145,000 in contributions from churches aided by grants; $83,644.40 from insurance and sale of churches, making a total of $388,477.51 put back into the work to be used over and over again to the end of time, is encouraging.

Beyond these the most encouraging item is the fact that since January, 1892, the board has been able to act on all absolutely clear calls at the monthly meeting following the date of reception. This the Board will gladly continue to do, so long as the churches continue to supply the necessary funds.

In behalf of the Board,

L. H. COBB, *Secretary.*

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

The report of Secretary Cobb contains many encouraging features.

One of these is the announcement of the adoption of a more expressive name for the old society. The recommendation of the Council of 1880 has been carried into effect and the "American Congregational Union" becomes "The Congregational Church Building Society."

The report also contains gratifying evidence that our churches are gaining a truer estimate of the value and urgency of the work of the society.

This is seen in the fact that during the last three years 165 more churches have contributed to it than during any other three years, swelling the receipts to $490,538.67, a gain of $77,160.71 over any previous three years.

Another encouraging feature is the interest that persons of means are taking in our Church and Parsonage Building Society, appreciating, as they are, in increasing measure, its vital relations to all other branches of our home missionary work.

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[1] Page 36.

But we would urge upon the more than 2,500 Congregational churches which do not contribute regularly to the treasury of this society their duty and privilege to do so, that with enlarged resources, it may better be able to respond to the ever increasing demands upon it.

WALTER M. BARROWS.
J. E. ADAMS.
L. S. ROWLAND.
E. H. STICKNEY.
HENRY PERKINS.

THE AMERICAN HOME MISSIONARY SOCIETY.

THE aims and purposes of the Home Missionary Society have been carefully stated and restated before six national councils since the first gathering of the kind was held at Oberlin in 1871. The story of the society is now so familiar to the churches and so many of them are its proper children, that further repetition would be superfluous and will not be attempted.

The object of the present statement will be twofold.

FIRST. — To indicate by a few comparative statistics the progress of the work since the date of the Oberlin Council; and

SECOND. — To inquire what responsibility, if any, our Home Missionary Society has for the undue multiplication of feeble churches on missionary ground.

I.

PROGRESS IN TWENTY YEARS.

In 1871 the whole number of Congregational churches in the United States and Territories was 3,202. The whole number recorded in the last *Year-Book* was 4,985, a gain of 1,783 in twenty years. Of this increase about five sixths are either the planting of the society or have received its aid in their time of need. During the same period Congregational church membership has advanced from 312,000 to 525,000.

Twenty years ago the society had work in twenty-nine States and Territories. To-day its missionaries are found in forty-five States and Territories, while the population of the whole country has advanced from forty to sixty-five million people.

By reason of the loyalty of its friends the resources of the society have multiplied in about the same proportion. The receipts in 1871 were $294,566. The receipts of the last year were $635,189, a gain in twenty years of $340,623, or more than one hundred per cent. This gain has been quite steady from year to year.

The fields occupied by the society in 1871 were 2,011, with 961 missionaries. The fields occupied to-day are 3,270, with 1,986 missionaries. That the forces employed have not fallen away in efficiency is proved by the fact that while additions to home missionary churches in 1871 were 6,368, in 1891 they have been 11,320; and the Sunday-schools connected with them have grown from a membership of 76,500 to a present membership of 154,722.

The average annual expense to the society of its labor has increased from $293 to $341 per man, an advance of $48. This increase of expense has been due chiefly to the occupation of new States and Territories where the high cost of living and the comparative poverty of the people have made larger grants a necessity.

The changes which twenty years have effected in the distribution of home missionary forces are significant, and show that the society has not been indifferent to the changing condition of the country. In 1871 about one third of the home missionary force was employed in New England. To-day New England has only about one fifth of the missionaries. Men in the Middle States have increased from 62 to 141, in the Southern and Southwestern States from 3 to 186, and in the West and far West from 588 to 1,193. Such changes go to show that the claim of the society to be a national church-planting organization is not without good foundation in fact.

In no one respect is the progress of home missions more apparent than in the increase of the society's foreign-speaking laborers. At the date of the Oberlin Council, 36 of its missionaries were preaching in Welsh, German and Swedish. To-day 191 foreign-speaking men are preaching every Sabbath in Welsh, German, Swedish, Norwegian, Danish, Bohemian, Hungarian, Polish, Finnish, Indian, French, Italian, and Spanish. It has been proved beyond question that all these nationalities are receptive of the gospel and can be gathered into working Congregational churches. The only real difficulty has been the supply of necessary laborers for this peculiar service, and this obstacle has been largely overcome by the opening of foreign departments at Carlton College, Oberlin and Chicago seminaries, and by the founding of a French college in New England.

One more statement of progress is needed to complete this comparative view. In 1871 there was one State Home Missionary organization for women in the whole land, the New Hampshire Cent Society. To-day 37 State Unions are in operation, representing 2,500 churches and including a membership of many thousands, who added to the treasury of the Home Missionary Society alone during the past year $49,753. But the money value of such organizations is not their chief significance. They have stimulated the mothers and daughters of our churches to a Christian love of country, which children are to inherit and imitate, and whose fruits are destined to enrich future generations of American Christianity.

Such is the story of progress. For all these signs of God's favor so thickly scattered over the record of one brief score of years the managers of the society are deeply grateful, while they present them to the churches as a strong reason for renewed faith and zeal in the work of redeeming America to God.

II.

RESPONSIBILITY OF THE HOME MISSIONARY SOCIETY FOR THE UNDUE MULTIPLICATION OF FEEBLE CHURCHES ON MISSIONARY GROUND.

Turning now to the second matter proposed, the multiplication of feeble churches on home missionary ground is again prominently before the public mind. A call has been made for facts, and some hasty statements have been published without the help of facts.

The evil complained of is one too obvious to be denied. There are too many feeble churches upon home missionary ground dependent on missionary funds. The purpose of the present inquiry is to ascertain what responsibility, if any, the Home Missionary Society has for this state of things.

The churches have a right to know what is the working rule of the society in the planting of a Congregational church. What are the fruits of this rule in the practice of years? What arrangements have been effected with other societies in the interest of comity? Have our superintendents and field agents been betrayed by their zeal or ambition into planting rival churches where they are not needed?

The Working Rule. The eighth clause in the "Statement of Principles" issued by the Executive Committee and placed in the hands of each superintendent is as follows: —

"The relations of this society to other societies doing missionary work on the same field should be carefully guarded by our superintendents, and the claims of comity and Christian courtesy always respected. *It is the invariable rule of the society not to plant a Congregational church, or mission, on ground which, in the proper sense of the word, is cared for by other evangelical denominations.*"

Is this rule a dead letter, or is it a living law? An inquiry was recently addressed to each of the society's superintendents: "Do you in your work as superintendent apply the eighth rule in the Statement of Principles?" The reply in every instance was an unqualified "Yes, I do."

These superintendents are known as honest men, incapable of the least evasion or reserve in their statements. When they affirm loyalty to this rule their claim is worthy of implicit faith. They have no ambition but to serve, and, in the spirit of their service, to illustrate the tolerant and catholic spirit which has always governed Congregationalists in their treatment of other denominations. Whatever mysteries and things hard to be understood surround this subject their solution is not to be found in the ambition or the sectarian zeal of superintendents. These men may sometimes err in their judgment, since only infallible wisdom can be certain of the population and promise of a frontier town; and as nothing dies quite so hard as a Congregational church once started, it is possible that a few such churches in our wide field have been unwisely planted and might now glorify God either by death or by organic union with some other church. But their number is small and every effort is made by the society to reduce it to zero. It is only truth and justice to repeat that no superintendent in the present employ of the society has ever, with the knowledge of the committee, sought to start a Congregational church for sectarian purposes or on ground where apparently it was not needed. The causes of the evil are much deeper than this.

What is a fair occupation of home missionary ground? It will not be claimed that an Episcopal church in a rapidly growing community meets every religious want of the people. If for a while our Episcopal brethren join with us in a union service, the bond is not a strong one and cannot be permanent. Because they are Episcopal, sooner or later they tire of non-liturgical worship. They have a strong preference for their own and will certainly seek it, even at great personal cost to themselves and with a very small numerical following.

At first thought it would seem that two churches, so near akin in polity as the Baptist and Congregational, might live under one roof in perfect accord. They will commonly do so until the return of Communion Sabbath, when a gulf almost as wide as the east is from the west opens between them. Their union breaks at the most vital point in Christian life and nurture, the communion of the Lord's Supper. The Baptist can no longer remain with his Congregational brethren without violating what he conceives to be a scriptural requirement. The Congregationalist cannot follow his Baptist brother to his own church without either surrendering an ordinance which is the life of his life or else consenting to what he believes to be illiberal and unchristian.

The logical impossibility of union is clearly recognized by the leaders of the Baptist Church. Within a few months a high official in the Baptist Home Missionary Society affirmed before an audience of 2,000 applauding people, that their church exists in the West for two purposes; first, to save sinners, and secondly, "to convert our pedobaptist brethren from the error of their ways." The speaker's conclusion was that where two or three Baptists are to be found in a Western community they are enough for the beginning of a Baptist church, especially if there are pedobaptist churches on the ground to be converted While such is the law of their church-planting society and while every Congregational church is regarded by that society as proper missionary ground, the impossibility of any common basis of union with Baptists must be entirely obvious.

Union with Methodists is easier and more permanent, yet never wholly satisfactory on either side. The Congregationalist and Methodist are cast in different moulds. The Methodist does not find in our quiet and orderly worship the means of grace his nature craves, while the New England born Congregationalist chafes in his spirit against the extravagancies of Methodist worship, especially as they appear in many Western communities. Here is a line of cleavage which sooner or later ends in division, driving each body under a roof of its own, where they commonly live and labor in perfect harmony.

With respect to these three communions named, Episcopal, Baptist, and Methodist, no common ground of union with Congregationalist is possible as a permanent arrangement. The only union that will endure is that of absorption; and where the population is small and the promise poor this course is always commended by the agents of the society.

But in communities that have a growing population and a fair assurance of future strength, the Home Missionary Society has another and different mission. Its business is not to multiply Methodists or Baptists. Its business is to wish them all well, but especially to plant Congregational churches where they will live and grow to self-support, illustrating to coming times the gospel of Christ and that peculiar pattern of the gospel which the Pilgrims brought to New England. For this its funds are given, that, all over the country wherever needed, the Congregational church may rise, whether alone or by the side of other churches, without rivalry and without weakness to them; may rise with such help of ours as shall be needed for awhile and then stand alone for all coming times, testifying to the grace of God and to that faith and polity which first conquered America and which we believe essential to its future well-being. If this is not the lawful business of Congregational churches and their Home Missionary Society, then it may be well for us to give up our identity as such, and join our forces to some church which believes in itself and feels the obligation of some heaven-appointed mission.

There is one other body of Christians with whom our relations are more delicate and are therefore guarded with special rules. Union between Congregationalists and Presbyterians has always been easy and natural. In the practice of the society and its agents it has been always recognized that the existence of a Congregational and Presbyterian church on the same home missionary ground can be justified only by a large and growing population, or for geographical reasons so plain as to be beyond all dispute. We have often planted a Congregational church on ground which would have been occupied by a second or third Presbyterian church, but for our entrance. Presbyterians have done the same on Congregational ground and almost always with mutual consent and good-will. The occasion for conflict and waste is when either church crowds upon the other in a population that is too small for the healthy growth of one church alone.

The officers of the Home Missionary Society have lately made a careful analysis of their work for facts bearing upon this point, and are happy to contribute the result for the information of the churches. As the basis of their inquiry they have taken grants made to their various fields during the last complete society year, namely from April 1, 1891, to April 1, 1892. They exclude from this view all auxiliary State fields which are responsible, not to the Executive Committee of the National Society, but to their own State Boards, and confine their inquiry to those States and Territories over which the society is put in direct charge by the churches.

Leaving out the larger cities which do not properly enter into this problem, they find upon the 2,100 remaining fields a Congregational and Presbyterian church working side by side in 133 of these fields, or about six per cent of the whole number. In several instances the Presbyterian church is a Southern Presbyterian or a Cumberland Presbyterian or a United Presbyterian, while in other cases the Congregational church is a foreign-speaking mission, while the Presbyterian church by its side is an English enterprise. In 91 of these 133 fields there is a population ranging from 2,500 to 25,000, and on all these 91 fields, so far as we have any knowledge, the two churches are both needed. Both are doing a valuable gospel work without rivalry or friction. Among them are some of the most hopeful Presbyterian churches, proving by their healthy condition that they have not been injured by Congregational competition; and among them also are many Congregational churches rapidly nearing self-support, a proof that they have more than a merely sectarian mission and life.

The significant fact, however, developed by this careful inquiry remains to be stated. In 42 of these 133 fields occupied by Congregationalists and Presbyterians, and frequently shared also by Baptists and Methodists, the population is not more than 2,000 souls. Often it is less. This discovery excited surprise and some apprehension. A letter was addressed to our superintendents asking an explanation in each case, of the existence of a Congregational and Presbyterian church on the same ground within a supporting population of only 2,000 or less.

Their replies have been received, and the society is happy to report to the churches that this undue multiplication has been owing to no violation of the standing rule of the Executive Committee. In 31 of these 42 fields, now occupied by both churches, the Congregational church was the first to be organized. If there has been unwise invasion we are not the intruders In the remaining eleven instances either the circumstances justify an exception to the rule or an honest difference of opinion among brethren failed of settlement.

While justice to ourselves makes this statement of facts necessary it is a most hopeful augury for the future that the last General Assembly of the Presbyterian church at Portland, Ore., adopted strong resolutions on comity, which, when reduced to practical operation, will effectually prevent any enlargement of this record.

For ourselves, the American Home Missionary Society, responding as it believes to the spirit and will of more than 5,000 Congregational churches throughout the land, again, as often before, declares its readiness to enter into any arrangement with other missionary societies and with their agents in the field, for the promotion of a true inter-denominational comity, whereby the waste of consecrated gifts may be stopped, our broad missionary field may be equitably divided, and the unholy strife of sects may cease ; and with every reasonable requirement of such a compact, the society, in the name of the Congregational churches of America, pledges its hearty compliance.

REPORT OF COMMITTEE UPON THE FOREGOING STATEMENT.[1]

The committee appointed to consider and report upon the statement presented by the American Home Missionary Society regrets exceedingly that owing to the large number of matters brought before the Council, it has not been possible for the secretaries to read the important paper which they had prepared. It is worthy of your careful consideration, which we bespeak for it, when it appears in the next issue of the society's magazine.

The work of home missions is one that should be dear to every Christian patriot. The nations of the world are pouring of their population, in broad rivers, upon our prairies, and down our fertile valleys. Changes of speech and ethical ideas are making of our nation what the fathers of even two generations ago never dreamed. Strange conceptions of education, morals, government, and religion are pushing for the supremacy. Foreign missionary fields, such as would have fired the hearts of Carey and Judson, are to be found in all of our large cities. A foreign army largely composed of vicious, illiterate paupers has encamped among us. They present at once an opportunity for Christian work, and a menace to our safety as a nation. Who shall do this home foreign missionary work? Single churches are nobly working around the edges of the great problem, but they can never grasp the whole of it. Only a national society, strongly supported, and enthusiastically commanded, can deal with this national danger. And it is inspiring to read the report of progress which this society presents; to see how it has done our work, and advanced our denominational lines to the west and the south. There has been a gain of nearly two churches per week for the last twenty years; a total increase of 1,783 churches; and of this number five sixths have been helped by this society. More than two hundred members have been added to the Congregational Churches each week in the last twenty years; and during the last year more than two hundred were added each week to the home missionary churches alone. It has saved our denomination from remaining a provincial polity, and has made our constituency as wide as the nation. To-day it occupies more than three thousand fields and is causing the gospel to be preached in one hundred and ninety-one foreign languages and dialects. What a noble response and account of stewardship is this from our great evangelistic agent!

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[1] Page 32.

The churches are also to be heartily commended for their generous support. The growth in their beneficence has shown their recognition of great opportunity, and their appreciation of the work done. The increase of receipts last year over that of 1871 averages over thirty-eight dollars for each *hour* of the year. Let the flood of generosity rise until it matches the world's investments for selfish purposes.

So great has been the work of home missions, that the society has sometimes been criticised for its rapid increase of churches. The question has been raised whether the society did not unduly multiply new organizations.

It is easier to criticise than to understand all of the difficulties in the case. A large number of private business undertakings fail, the shrewdest men are liable to make unwise investments, the wisest men make mistakes. What body of men can grant to our national secretaries, or require of them, absolute inerrancy? But the number of mistakes in administration is surprisingly small, as is shown by the wide distribution of its resources, and the testimony of pastors of self-supporting churches in the various centres of the West and South.

The Executive Committee places in the hands of each superintendent the following rule, and he is required to abide by it: —

"The relations of this society to other societies doing missionary work on the same field should be carefully guarded by our superintendents, and the claims of comity and Christian courtesy always respected. *It is the invariable rule of the society not to plant a Congregational church, or mission, on ground which, in the proper sense of the word, is cared for by other evangelical denominations.*"

In conclusion, let us pledge ourselves anew to the purpose, the work, and the support of this great gospel agency which has been so highly honored by the great Head of the Church.

Your committee is unanimous in submitting this report, and also this resolution which we hope will be adopted: —

[This resolution may be found on page 40, added to the report of the Committee on Christian Unity.]

F. B. MAKEPEACE,
Chairman of Committee.

STATEMENT OF THE AMERICAN MISSIONARY ASSOCIATION.

BY REV. F. P. WOODBURY.

The American Missionary Association has for its general object the conduct of Christian missionary and educational operations wherever they may be needed. Its present specific work extends throughout our land from Alaska to Florida, from Dakota to Texas. The association has been providentially called to minister to "the peoples who have been passed by," the oppressed, the despised and neglected. Because it began its work in a spirit of generous sympathy with the enslaved, it has been used by a great number of churches and individual givers to carry on their work of elevating the freedmen. It has been entrusted with the service of Christianizing and civilizing the Indian. Thus, people brought into our country by force, and the people driven out of our country by force, are alike its beneficiaries. It has been called to service in behalf of the hundred thousand Chinese who are now here under sufferance and persecution. Its missionaries have been sent to the forgotten and degraded Eskimos of Northern Alaska, as well as to the vigorous and forward-looking white people of the most promising region of the South, the Appalachian mountain range.

During the last three years, the work of the American Missionary Association, in all its widely varied departments, has been pressed forward with the utmost assiduity, and with a large measure of success. We are happy to record the fact that it has received constantly increasing co-operation and support from the churches and from a multitude of personal givers. Larger means were put into our hands for service last year than the year before, and still larger means this fiscal year, just closed, than last year. The sum of our current receipts during the three years since the last National Council is, in round numbers, $1,260,000, while for the preceding three years it was only about a million. It is an indication of the vital and permanent hold upon Christian hearts of our work that its support, instead of being relaxed and lessened with the onflow of the years, has steadily increased in volume. Dividing the years of the eight National Councils from 1871 into three equal periods, the sum of our current receipts for the first seven years was $1,580,000. During the next seven years it rose to $1,830,000, while for these last seven years it has increased still more rapidly to a total of $2,600,000. These $6,000,000 certainly testify to the depth, steadiness, and permanence of the interest taken by Christian people in the work of the American Missionary Association. In its most important aspects it is indeed a permanent work. What it took centuries to do for other races, including our own, is not to be done for the colored people of America in a few decades. Marvellous as has been their progress, when we measure the narrow interval since they were pagan savages, and a still narrower margin of time since they were a horde of down-trodden slaves, we can count what they have gained only as a preface and presage to the advances which they are to make in coming generations.

The association work, with some advances during the current year, covers substantially the same ground as last year, including in the South the support of six colleges, theological schools, and other higher institutions, with nearly three thousand students; twenty-three normal and graded schools, with nearly seven thousand students; over fifty common schools with nearly five thousand students, and employing the service of about four hundred instructors. The Southern church work is carried on in about one hundred and forty churches with eight thousand members, and the Sunday-schools have nearly sixteen thousand scholars. The most important work which we can do for the colored people of the South consists in the training of the leading minds, especially in providing them with teachers, ministers, and educated men of business. The United States Commissioner of Education emphatically says, "The money contributed by the North for the support of education in colored schools in the South ought to be entirely diverted from the elementary schools and concentrated on higher education, especially on the training and preparation of teachers and ministers of the gospel. The puplic schools can and should provide for elementary education, but the crying need is for better teachers and more enlightened preachers. All accounts seem to point to the fact that the uneducated colored minister is at present the greatest drawback, socially, politically, and religiously, in the South. He is the fountain source of superstition and of a degeneration of Christianity into fetichism. He is often hostile to the school, and he is often a corrupter of morals."

Side by side with this work in the Southern lowlands, we have carried on a work mainly with white people of the Southern highlands. The association has never recognized any arrest of its work at the color line, but from the beginning has maintained its service for the white people of this country as well as others. Of its hundred home missionaries at the outbreak of the war, the majority were located in the new Northwest, one of them here in Minneapolis, as pastor of this Plymouth Church, where the Council now meets. But at that time a large number of its missionaries were at work among the white people of the slave States. It was, therefore, no new departure in its policy to resume in the South the service it had begun there before the war, and to develop a mission work in church and school throughout the mountain regions of Kentucky, Tennessee, North Carolina, and Alabama.

Just now we are opening very interesting missions in Kentucky in locations almost inaccessible to Christian work until recently. In these localities the people themselves are subscribing labor and material self-denyingly to the putting up of buildings for school and church work. We are seeking to withdraw the support of outside funds from those localities which are now able to carry on their own home schools, in order to use the missionary means in more destitute regions. It is no part of this work to provide common schools permanently for the mountain people, but simply to awaken them to such a sense of their needs and of their own powers that they will take up and carry on the educational work after it has been once introduced. The awakening, among these millions of people, hitherto isolated from the incitements of our modern civilization, is marvellous. Their response to endeavors in their behalf shows that they have the fibre and *morale* to receive and assimilate educative influences. They must not be confounded with what are called the poor whites of the more Southern States. They are a strong and vigorous people, and are likely to develop powers which will be an important factor in our national life. Situated midway between the North and the South, they will be likely to hold the balance of power and the influence in many important issues between the tendencies to progress or regression. What can be done for them now will be an immense influence upon the immediate future of the republic.

Among the Indians eighty-five missionaries were at work last year in nine churches, with about five hundred members, and in boarding and day schools with nearly a thousand pupils.

One of the most interesting features of our Indian missions during the last three years has been the opening of the work in Alaska. We have now four missionaries at work among the natives at Cape Prince of Wales, the westernmost point of the American continent, with an enrolment there of about three hundred school pupils. So isolated are these Christian workers that we hear from them only once or twice in the year, but every report thus far evinces the usefulness of their service not only in behalf of the moral and spiritual improvement of the natives, but in saving them from destitution and starvation by the introduction of industrial appliances.

We are continuing our work among the S'kokomish Indians in the State of Washington, and are now beginning evangelizing mission work among the Crows in Montana, and we have under consideration appeals for missionary extension among the Indians of New Mexico.

In the Dakotas our out-station work will soon demand modifications due to the changed conditions of life. Instead of remaining in villages, the Indians are becoming scattered to their individual holdings, and awakening under the incitements of civilization calls for a more effective distribution of our agencies. We must, therefore, send missionaries to take possession of the more important out-stations, which will entail a serious increase in our expenses.

The large development of government schools modifies the school work which we have hitherto carried on. Already the Indian schools have an enrolment of nearly twenty thousand pupils, an increase of over four thousand within the last three years. Within a few years this rate of progress will bring into school all the Indian children who can be reached. The Board of Indian Commissioners, in their report of last February, call attention to the fact that, with the development of public schools, it will before long be easy to put an end to the complications involved in the contract system, by the transfer from religious societies of such schools as they do not need, and the building up of the schools they retain into permanent institutions for the training of advanced pupils. The report adds, "Then such societies can devote more means and force to *direct missionary work*. And never has been such work more needed than now. In this transition period, when the Indians are beset with difficulties and perplexed by the new duties and responsibilities of citizenship, they sorely need all the moral and Christian instruction that the churches of all denominations can give." But these changes cannot be made abruptly. We desire to push our school work in all its departments as effectively as possible wherever it cannot be done in public schools, and to use every means in our power to reach the pupils in the Government schools with Christian instruction.

Of our Chinese mission work it may be well said that the evangelization of one hundred thousand souls is a work of no small importance. When they represent hundreds of millions on another continent, and when we remember that they may return thither as Christian missionaries, the significance of the work among them becomes more impressive. Already nearly one thousand of these American Chinese have been converted to Christ. Poor as they are, they are contributing in the most self-denying manner to the support of religious work, and are already supporting missionaries in their native land. Our nineteen missions among them cost less than one thousand a month, and with an increase of means their efficiency might be doubled.

Thus the work of this association is greatly diversified, extending to four different races of the earth, the Caucasian, Negro, Indian, and Mongolian, demanding varied measures adapted to their different capacities and needs, involving almost every form of missionary and educational work, — the school, the college, the seminary, the church, the shop, the farm, church-building, and aid to students. It lies among the lowliest and most needy who require uplifting from the lowest depths, an uplifting resisted by natural obstacles and acquired prejudices; and yet, in spite of all hindrances, successful in a large degree in imparting not merely education, and leading to the conversion of souls, but in giving an inspiration to manly efforts and noble Christian attainments in all the walks of life. It has reared up well-qualified ministers in scores, professors and teachers in thousands, has moved the arm to industry, has brought to the home purity, cleanliness and Godliness, and has exerted an unconscious and yet mighty influence in the church life of the South, far beyond the range of its direct exertions. But the wants are not all met, and progress only justifies and demands larger expenditures and more earnest labors.

REPORT OF COMMITTEE ON FOREGOING STATEMENT.

Your committee commend the American Missionary Association with renewed confidence and interest to the generous support of our churches.

With the passing of the years the necessity for its special operations seems only to increase. The association is bringing the blessings of the Christian church and the Christian school not only to those long since in bondage but to the Chinese, now under the ban, and to the Indian, still deprived of many rights, while it does not pass by the white people of the Appalachian mountain ranges and the natives of Alaska.

We commend the readiness of the association to meet changed conditions in its various fields by new methods of work. We urge the desirableness of leaving primary instruction in the South to the care of the States, so far as it is wise and safe to do so, in order that more attention may be given to industrial education and the higher schools. We look forward with pleasure to the early day when the government schools among the Indians may leave the association free to do more direct missionary and church work among them. In view of the fact that the Board of Indian Commissioners have said that it will before long be easy to put an end to the complications involved in the contract system, we urge the association to withdraw from government aid at the earliest day.

Our churches should support their own work without relying on government aid for it. We should follow the example of the Roman Catholics at Denver, the Presbyterians at Albuquerque, the Friends in North Carolina, and, in two instances, the Episcopalians in Minnesota.

We urge the association, also, to promote distinctly church work, especially in the South, and we heartily approve their recent appointment of two general missionaries to visit and encourage the older churches and to plant new ones.

The time is opportune, in the committee's judgment, for advanced work among the Indians without diminution of efforts in other directions. The attitude of the government, the popular feeling in the country, and especially the waiting and expectant attitude of the Indians themselves, constitute a fresh call to us to fulfil our own mission to them to its utmost.

We rejoice to know that entire cordiality of co-operation exists between our honored Home Missionary Society and the American Missionary Association, whose fields of labor often lie in the same locality. The consultations between the officers of administration are frequent and frank, and tend to unite the workers on the field.

It is therefore our pleasure to lay this great work upon the heart of the churches, and to express the hope that a still greater advance in gifts and bequests to it may mark the three years now before us.

(Signed) E. N. PACKARD,
DANA SHERRILL,
D. F. BRADLEY,
H. M. HERRICK,
Committee.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING HOUSE.

MISSIONARY DEPARTMENT.

The **Income** for three years to May 1, 1889	$117, 441 89
“ “ “ “ 1892	178, 435 58
Increase	$60, 993 69

This income is from these several sources in the following percentages: —

Contributions from churches, Sunday-schools and individuals	.91
Appropriations from the Business Department	.05
Bequests	.03
Interest, etc.	.01
	1.00

The **expenditures** for field and missionary work have almost exactly balanced the income; meanwhile the society has kept itself out of debt and has been able to meet every claim on it when due. But this has been accomplished by limiting its work, not because there was not more which it could have done wisely.

About **forty superintendents and missionaries** have been employed for the whole or a portion of each of these three years. We have considered it better for our work and influence to have a limited number of able men at the front than two or three times the number from those lacking in either capacity or experience. A general officer with a large field must be something of a “general,” or the results of his administration will be meagre and temporary. Our superintendents are consulted freely in regard to the details of the work under their care, and they largely direct it and are responsible for it, both in the matter of establishing schools and of aiding them with missionary grants.

Of course, *the general principles* by which they are to be guided are laid down from headquarters. Among these principles are such as the following: —

1. *The value of any superintendent's labors* is not to be judged mainly or largely by the number of new Sunday-schools organized by him, but far more by their *permanence*, by his ability to secure the coöperation of local churches or their independent action in reaching out to Sunday-school mission work, and by his influence in raising the standard of administration and of teaching in the schools within his district.

2. Schools organized whenever possible should be put into *relation with some Congregational church or pastor*, so that they may receive some oversight and aid with occasional, and if possible, with regular preaching.

3. *Groups of Sunday-schools*, which may ultimately form a home missionary field, are to be formed, rather than those isolated, and so especially difficult to sustain or develop.

4. All schools should be *liberally aided at the start*, but should be educated to self-support by a gradual but steady lessening of grants, and by the withdrawal of aid at the earliest practicable moment.

5. *The organization of churches* out of our Sunday-school beginnings is *not the work of our society*. Our explicit instructions are that in all cases where the aid of the American Home Missionary Society will be needed for their support, the superintendent of that society must be consulted, and no step must be taken towards organization without his sanction; and that, in all cases where churches are to be self-sustaining, a council of churches should advise and recognize according to Congregational usage.

6. *Need of the gospel* is to be regarded as a *claim* on us as strong as the prospect of denominational growth. Where, as during the last year in Montana, a secluded valley is found where only once before, except on funeral occasions, had the people gathered for a religious service, or where our missionary held the first religious service since the old-timers came there, sixteen years ago; or, as in South Dakota, in a neighborhood settled fifteen years before, scholars had not been in a Sunday-school for twelve years, and those from twelve to sixteen years did not know what a Sunday-school was — in such places we desire our superintendents to rally the people. To the poor the gospel must be preached, and if some other denomination is able to build on our foundations where ours cannot, we are glad to furnish them with some religious teaching until others can do more for them than we are able to do.

Three Years' Work. — During the last three years *1,513 new Sunday-schools have been organized* by our superintendents and missionaries. A large majority of these were in places in which there was previously no Christian instruction of any kind. How much this has signified to hundreds of mothers grieving because they had no aid in bringing up their sons and daughters in the fear of God, to as many Christian people separated from all the aid which comes from the fellowship of those of their own faith, and whose higher life was dying out for lack of something to do, to all these communities, given over, many of them, to open vice and disregard of all divine and much human law, and to at least 100,000 adults and children who have come through them into contact with the truth as it is in Jesus, only eternity can reveal.

One hundred and sixty-nine churches have grown out of our Sunday-schools during the same time. For each nine schools organized, one has developed into a Christian church of our order, either as the bud becomes the flower, or by a process of crystallization, gathering material out of the varied elements surrounding it. Nearly one fourth of all the churches organized by our denomination have grown from seed sown by the agents of our society.

This number would have been much larger if there had been the ability to follow up all these beginnings of Christian work with the regular presence and service of pastors over each group of schools thus formed, even though the effort were confined to fields destitute of any other religious aid, and to those promising to be important in their position and influence. But here has been the lack. For this cause, because our pioneer work could not be followed up with vigor, we have been obliged to withdraw our men from more than one important field after they had patiently turned up the sod and planted it with pure wheat, thus leaving it to others to reap the harvest of our sowing. In nearly all the States, even where the Home Missionary superintendent and the Sunday-school superintendent are combined in the same person, the hindrance has come, not in the organization of the Sunday-school, but in the development of the church.

Just here a word may be in place in regard to a question which has again of late been attracting much attention, — the multiplication of small churches. Of course, the criticism cannot have been directed against the *multiplication* of churches, nor against the organization of *small* churches, for who would deny the privileges of a Christian church to any body of believers however small or poor they might be? It cannot be against the extension of the churches of a particular order so far as the ground is not preoccupied. It can only be intended to apply to the multiplication of churches of various orders in places already supplied and where the later organizations take needed strength from those existing in weakness of numbers and of means. The question is one of interdenominational comity. Complaints have been made, though very sparingly, that the Sunday-school missionary has in some cases been blameworthy in violations of this rule. Only two cases have been publicly alleged. The first, in the *Northwestern Congregationalist*, was distinct and was fully disproved, the church having been organized by an ecclesiastical council; the other, in the *Christian Union*, proves on inquiry to be from the same source and to refer to the same case already shown to be a false statement. Our instructions, as already cited, are explicit, and we intend to see them carried out in all respects. Our only relation to the organization of churches is as we gather the material around the Sunday-school in destitute places in the country or in the city.

About *1,350 Sunday-schools have been aided by us during each year* of the last three, including those newly organized. To a large part of these the aid of lesson helps and other literature is essential to their existence, and in all cases important to their welfare and efficiency. This aid varies in amount and in its proportion to the whole expense according to the need of those applying, from twenty per cent to full grants. One-fifth grants have heretofore been made through the Business Department to Sunday-schools of churches aided by our other denominational societies without the special order of the Missionary Department; they are now no longer to be regarded as a class by themselves, but every school receiving aid must procure it through the superintendent for its special district. By this plan we shall be able to put the whole matter into the hands of our superintendents who can administer aid more intelligently than any one at a distance, and do more to lead the schools to independence and self-support.

Foreign Papers. — Three years ago, we had made contributions of money towards meeting the deficits in the two German, the Dano-Norwegian, and the Bohemian papers published in Chicago, and to the French paper published in Springfield, Mass. This aid has been continued thus far, and we have also given limited help to an Italian paper published in Boston, *La Tromba Evangelica*, and to *L'Amico Dei Fanciulli*, an illustrated international lesson leaf published in Florence, Italy, for the use of all the Protestant Sunday-schools in Italy. The latter has a weekly circulation of about ten thousand. The first issue was in January, 1892, and its publication was made possible by pledges from our Missionary Committee. It is, we trust, fully understood by all that we regard our Sunday-school missionary work as having the first and most imperative claim on our missionary funds, that we have aided these enterprises, not because they had a special claim on us as a publishing society,— our publishing department being of necessity on a strictly business footing, — but because there was no agency whose special work it was to aid them (in at least one instance, a State Home Missionary Society has given an equal amount with us), and that the fact that we have made these contributions from year to year puts us under no moral or legal bonds to make up deficits beyond the amount of our guarantee. With this understanding and under these limitations, we have been very glad to help in sustaining these most important and useful publications.

An increasing number of grants has been made to several of our *Foreign Missionary stations*. These have been mainly of Monday Club sermons, valued by missionaries and native preachers and Bible readers, and of our illustrated publications, the pictures of which at least need no translation.

The Home Department. — This is an extension of the Sunday-school to reach those who are willing to study the lessons, but who for some reason cannot or will not attend its sessions. The plan originated with our Field Secretary, Dr. W. A. Duncan, something over ten years ago. The thought is to induce those kept from Sunday-school by any reason, to pledge themselves to devote one half hour each week to the study of the Sunday-school lesson. A simple pledge to that effect is taken, a card is given for report, and then a Home Class is organized, whether it be composed of one or more. All the home classes connected with any Sunday-school constitute its Home Department. The Home Department is placed under the care of a superintendent assisted by a requisite number of visitors, whose duty it is, just before the close of each quarter, to take the fresh lesson helps, and get the report cards with the contributions from the home classes. Many home departments have been organized all over this land, and in Canada, and in them have been enrolled invalids, aged and infirm people, nurses who care for the sick, servants whose duties will not permit them to be away at the school hour, people who live a long distance from church, mothers who cannot leave home, travelling men who are going from place to place, etc. In some cases the Home Department is as large as the main school. During the last two or three years the movement has wonderfully grown. It has been adopted by the leading denominations, permission being cordially given by this society upon request, to use the forms originated by it. It has taken root also in England, and promises to be of equal service there. Through the Home Department not only have many thousands been led to study God's Word, but, as is natural, many have been led to join the Sunday-school and to unite with the church. So effective an agency will be sure to be still more widely adopted.

Children's Day. — The observance of Children's Day by our churches, and the special contributions from the Sunday-schools on that day have been steadily growing more general. Three years ago the contributions were $14,500 from 1,620 sources; in 1891 they had increased to $18,847 from 2,025 givers, and this last year they have aggregated, up to Sept. 12, $19,415.19 from 2,123 Sunday-schools and other givers.

The Council has in past years advised the schools of the denomination to observe this day and to make this special contribution each year. If all should join in this good custom the amount of the offerings of the day would be doubled.

We do not ask the *churches* to make Children's Day offerings. We think it would be better for them to remember us at some other time in the year, and if some members of the churches give a little in this Sunday-school collection, to let it all go as part of the school offering. Too many churches make this special Sunday-school offering an excuse for doing nothing for our work at any other time. This is not what the National Council has at its previous sessions recommended or asked.

The Legacy Fund.— We have endeavored to do our missionary work, as well as that of the publishing department, on business principles. The bequests made to our society in previous years have been few and of small amount. During this year, however, we have evidence that our work is being appreciated in its extent and importance by those who are making careful distribution of their estates. It has seemed wise, therefore, to the Missionary Committee to adopt some principle in regard to the use of such moneys, and none seemed to be more wise and safe than an adaptation of that which has guided our home and foreign societies in their handling of some especially large sums which have come to them in this way.

The following action was therefore taken at a recent meeting: —

It was voted, that all legacies received by the society in future, of less than $1,000 in amount, be turned into the current funds; that all legacies of $1,000 and over be divided into three equal parts — one part to be used in the year in which the legacy is paid, the other two parts to be credited to a "Legacy Account" and expended in the two following years; the sums thus credited to be invested under the direction of the committee.

It is hoped that this course will prevent the embarrassment which sometimes arises from being unable to follow up sudden expansions of work, and will secure a certain steadiness to its progress which will be for its permanent good. We trust that it will also commend itself as wise, especially to the business men in our churches.

The Year-Book. — Until 1890 no mention had been made in the *Year-Book* of Sunday-schools under the care of our denomination, except such as were reported in connection with the statistics of the churches. Mission schools, unless belonging to a particular church and reported with its home Sunday-school, were unrecognized. In 1890, through the courtesy of the editor of the *Year-Book*, the fact that in seven States there were 346 mission and independent Sunday-schools under our care, with a membership of 12,926, was stated. In 1891, fuller returns were made from twenty-one States of 706 mission schools with 32,166 members. The figures returned this year report 950 such schools, with a membership of about 45,000. But these were only given by States, and in a foot-note among the summaries, and were not counted in the total membership of the Congregational Sunday-schools of the land. The figures were secured by the secretary of this society through its superintendents. This year, partly because there had been no authorization given to include this 45,000 in the summary of its work or of its constituency, these figures were not gathered in time for a complete showing, and were not furnished for the last

Year-Book. Several of the States now publish in full in their State minutes, such Sunday-schools not otherwise reported, giving the name of the superintendent and other facts. We appeal to those who have the compilation of our national statistics in their hands to make a place in future, and an honorable one, for the Sunday-school work, even before it has developed into church organization.

Business Department. — The Business Department has three prosperous years to report. Ten years ago its total sales amounted to $70,500; the last year the aggregate was $250,000. The circulation of its periodicals has in the last ten years increased nearly 600,000; over 100,000 of this has been gained within the last three years. Its list of publications during that time, which is appended, will testify to the variety, the quantity, and the quality of its issues. We are not boasting when we repeat what is acknowledged, both by members of our own and by official and lay representatives of other denominations, that our publishing house is a credit to the Congregational churches both in the contents of its issues and in their mechanical excellence.

It is well to bear in mind that while this department is conducted on purely business principles, and does not give away its products but sells them, its prosperity is to the advantage both of the denomination and of our Sunday-school missionary work. During the three years there have been appropriated from the profits of the business to the Missionary Department, $8,500. It has seemed best that this should be set apart towards the expenses of administration, thus setting free the contributions of the churches for the extension of missionary work.

Meanwhile the working capital has been increased from $96,000 to $117,000.

If the Council see fit to make any recommendations in connection with this report, we would respectfully suggest that they be, in substance: —

1. That every church in the denomination be asked to make some offering to this work each year.

2. That every Sunday-school in the denomination or aided by it be urged to make a special Children's Day offering and such other contribution as they may be able to give.

3. That some worthy and distinct place be given in the *Year-Book* for at least a summary of Sunday-schools under our care and

not included in the reports given by the churches. A line might surely be added to the Sunday-school page of each State and filled up with "Mission Schools —," "Mem. Av. —."

4. That a Committee on Sunday-schools (which was voted at the last Council but not appointed) be appointed to promote unity of organization and work in the denomination, to foster its missionary interests, and to report to the next National Council.

For the Board of Directors,

GEO. M. BOYNTON, *Secretary.*

NOTE. — The Council directed that in future at least the name and membership of each of these Sunday-schools, so far as they are reported by the State Secretaries, be published in the Year-Book.

LIST OF PUBLICATIONS FOR THE YEARS 1890, 1891, 1892.

THEOLOGICAL AND GENERAL.

I. Books.

Monday Club Sermons. Vols. XV., XVI., XVII.	
Morning Light in Many Lands. By Rev. Daniel March, D. D. pp. 416	$2.00
Current Discussions. Vol. VII. By the Professors of the Chicago Theological Seminary. pp. 410	1.50
Truman Marcellus Post. A biography. By T. A. Post. pp. 500	2.50
The Fourfold Story. A treatise on the Four Gospels. By Rev. Geo. F. Genung. pp. 118	.75
The Story of a Heathen. By H. L. Reade. pp. 82	.60
Evolution in Religion. By Rev. W. W. McLane, D. D. pp. 226	1.00
A Christian Business Man. A biography of Deacon C. F. Gates. By Rev. Caleb Frank Gates. pp. 200	1.25
A Plea for the Sabbath and for Man. By Rev. J. Q. Bittinger	
Some Christian Endeavor Saints. By Rev. F. E. Clark, D. D. pp. 237	1.00
Our Life Among the Iroquois Indians. By Mrs. H. S. Caswell. pp. 323	1.50
Life and Times of Cotton Mather. By Rev. Abijah P. Marvin. pp. 582	3.50

II. Tracts and Pamphlets.

Drift of Young Men with Relation to the Churches. By Rev. C. E. Harrington. pp. 79	$0.15

Family Worship. By Rev. R. DeWitt Mallary. pp. 61	$0.15
The Bible Mode of Baptism. By Rev. Jonathan Blanchard. pp. 25	.05

Sunday-School Books.

Bertha Gordon Series. 10 vols. By May Kingston. pp. 475,	$2.25
Little Pilgrims at Plymouth. By Frances A. Humphrey. pp. 331	1.25
By a Strange Path. By Margaret H. Eckerson. pp. 229	1.00
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THE PRESENT AND PROSPECTIVE DEMAND FOR NEW WEST WORK.[1]

BY REV. CHARLES B. BLISS.

THE directors of the New West Education Commission not only accept, but strongly assert, the doctrine that no benevolent society should prosecute work that is not justified by imperative reasons existing in the condition and needs of the people or the section in whose behalf it is performed. Whether the question of giving aid pertains to the support of a home missionary, or to the building of a meeting-house, or to the erection of an educational institution, or to the planting and sustaining of mission schools in the Territories, the rule is one and the same. The necessity of the recipients of the proposed gift determines the propriety of bestowing it. It would be a species of fraud, and would involve a gross wrong of which many would be the victims, to draw from the churches funds to support alleged missionary work that could not be justified on such grounds. Guided by this principle, the New West Commission has prosecuted, during the past twelve years, a work which God has blessed in a wonderful manner; which good men universally recognized as beneficent, and which still claims from the churches a liberal share of their attention, gifts, and prayers.

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MISSION COMMON SCHOOLS IN UTAH.

No question can arise concerning the good already done by the schools which different denominations have maintained during the past twelve years among the Mormons. It is conceded on all hands that they have been among the most effective agencies by which the arrogance of the Mormon Church has been humbled, its external power crippled, and all reformatory agencies, especially the public schools, introduced and made powerful in Utah. But shall they be continued longer? Have not the reforms already inaugurated in Utah become so far advanced, have not public free schools become so widely established and so excellent, as to obviate the necessity of maintaining mission schools, not only in Salt Lake, but in all the towns of the Territory? Various facts meet us on the threshold of this inquiry: —

First. Mormon statehood is at the present moment a peril of great proportions. Political parties seem to be bidding for the Mormon vote. They declare that the era of good feeling has come; that the Mormon serpent, having permitted his polygamous fangs to be abstracted, is harmless — a household pet, with which the children may play. Both parties have, therefore, committed themselves, or must do so, to the Mormon position regarding statehood. Since the Mormons demand it, the party which receives their votes must promise it. Suppose it be gained; the Mormons throughout the Territory outnumber the Gentiles, three to one, and possessing the power, as they will, what shall hinder the repeal of the school law which, not a few Mormons declare, was forced upon them, and all other laws of Gentile origin? Recovering the power to exercise leniency toward polygamy, will they not exercise it? From previous knowledge of Mormon tactics and policies, there is not a particle of ground on which to rest confidence in their purposes. Whether, therefore, at the present juncture of Mormon affairs, with the possibility of early statehood hanging over the Territory, it is wise to suspend Christian schools, is a question which wise men, both in the Territory and out of it, will not answer in the affirmative without great hesitation.

Second. Public schools are totally unequal, as yet, to the task of educating the children of Utah. Take Salt Lake City for example: recent facts furnished by the census and by Prof. Millspaugh, the superintendent of public schools in Salt Lake City, show that only sixty-one per cent of the school population can be accommodated in the public schools, and to accommodate even these, the children in some parts of the city must attend in divisions, one in the forenoon and the other in the afternoon, while many of the hired apartments into which the pupils are crowded are dingy, adobe, poorly-lighted rooms. When the buildings now planned shall be finished, they will barely accommodate the pupils now in hired rooms. The city, according to the Salt Lake *Tribune*, needs $750,000 more in order to provide accommodations for its children; but it has already exhausted its power to borrow, while at the same time the school population is increasing at a rapid rate. Under such conditions as these, it requires singular boldness on the part of any person to say that mission schools, in a city which has still a preponderance of Mormon children, should be suspended. Much testimony from citizens of Utah, not connected with New West schools, bearing upon this point, has recently come to the office of the commission. One man over his own own name writes, "If every hall and church building were turned into schools they would be filled to overflowing, so great is the percentage of children in this community."

Another says, "There are lots of small children in this city [Salt Lake] who can go only half a day alternately, for the want of room; and the School Board are renting all the buildings they can get in localities where needed."

Two other persons say, "The public school in our district is so overcrowded that they have to take one set in the morning, which is released at noon, when they take in another set; therefore you see the necessity of the continuance of the Phillips School."

Another says, "It will be years before the schools will be sufficient in number for the children to obtain a common-school education."

There is some evidence that seems to conflict with these views, but it evidently comes from persons who have trusted to their general ideas concerning the rapid progress of affairs in Utah, rather than to any careful study of the facts as they actually exist.

Third. The powerful religious influence of the schools supplies another fact which deserves attention, in deciding the question of their discontinuance.

When public schools shall become adequate, in respect to their accommodations and to the force of teachers employed, to meet the wants of the children; and when also they shall cease, as they have not yet ceased, in country towns, to be Mormon both in spirit and instruction, the fact that they are Christian cannot be urged for continuing them, since the conditions of the question will then be exactly similar to conditions prevailing everywhere, where common schools exist and Christian churches are few. But, until that time shall come, the fact that they are Christian adds vastly to the force of the reasons for sustaining them. The opportunity for exerting the most beneficial kind of power is prolonged, without causing the abatement of a particle of our loyalty to the common-school system.

We still enjoy the right to shape character, and exert a powerful influence upon the destinies of Utah, by imparting to children the truths of the Bible, and bringing them into personal relations of love and trust with Jesus Christ. While I speak to you, scenes are passing in some of our Utah schools — the Phillips and the Burlington — which excite our deepest joy. The teacher of the Burlington, under date of Oct. 1, 1892, writes: "It is glorious to be living in these days. Out of forty living in this neighborhood who signed cards at the Mills meetings, over thirty are at present, or have been, members of our school. After the meetings closed, seventeen more took a decided stand for Christ. Many who have thus come out for Christ are young men from seventeen to twenty. In the day school we have enrolled one hundred and twenty-five, and more are coming in every day. In Sunday-school we had over one hundred last Sunday, in Christian Endeavor nearly sixty, and fourteen new voices were heard in that meeting. It really seems as if every child in school is deciding this question. Mr. B. said this morning that he thought we would have a church organization in Burlington. This matter is very heavy on my heart. What will become of all these young people who have so lately taken a stand for Christ?"

From a large number of letters lately received from citizens of Utah I will quote brief sentences:—

"We think there is no better evangelical work than educating the children right up in the church."

"Our children get better educational and Christian training from the teachers than they could get anywhere else for money."

"There can be as much good done from a *religious view* in continuing these schools as in any other way; for you know it is the young you are reaching, and it is impossible to reach the old Mormons."

"The New West School is the only place where I would send my little ones to Sunday-school."

"The teachers on all suitable occasions give such instruction in personal and moral channels as stamp the school with a distinctive character."

"Our last teacher had Sunday evening meetings, and I have seen them without sitting room, time after time. If there were only one brought to Jesus, how the angels would rejoice, and your work would not be in vain."

"Eastern people may think the conditions have changed, but I who have lived here fifteen years can assure you that the residents here are as much under the influence of Mormonism as ever. A minister established here could never reach the hearts of the parents as the school has done through their children. It has been the one refining and elevating influence felt in Sandy."

"The closing of the New West School here would be a great calamity. The day-school, the Sabbath-school, the reading-rooms, the young people's meetings, and the temperance meetings are all well attended. The people of Sandy feel very much excited over the possible closing of the school. The Mormons do not want their children educated; they are easier managed when they do not think for themselves. They have always fought education with all their might."

"If your school is closed we shall have to stop our children from school entirely, for I do not think it right to educate them under Mormon influence."

"The religious influence has been a great help to me and my children."

"I have sent seven children to the New West School, and one daughter, now in Hammond Hall, will graduate as a missionary teacher."

"I think the Mission School in this place [Farmington] is doing more toward putting down Mormonism than all the preachers in the United States could do by preaching to Mormons."

"The teachers have been doing a good work here, and there are meetings which all can attend, where they can hear the Bible truths, and some I believe have lifted up their hearts in prayer to God who never did before."

Aside from these letters received at the office of the commission, *petitions* for the continuance of the schools, signed by *six hundred and eighteen* citizens, patrons, and friends of the schools, living in eleven towns and including many prominent people, together with petitions signed by over *four hundred* of the older pupils, have reached the directors. These petitions state that "the schools have been and are now of immense practical value"; that "the reasons which led to their establishment have by no means lost their force"; that "their discontinuance now would be a public misfortune"; and they express the "earnest hope that the commission will find itself able to continue them with an undivided force of teachers some time longer."

The discontinuance of the school is, in the view of the directors of the commission, only a question of time; but, in the face of such facts, letters, and petitions, the time does not yet seem to them to have come.

THE ACADEMIES.

Beyond all controversy, the old New England Academy is, in its special sphere, an institution of unsurpassed value. It is an educational and Christian force of the most effective character, and in those regions of the country not yet sufficiently advanced to support colleges, the academy is an indispensable factor in promoting Christian civilization. Happily, there is no question upon the continuance of those thriving academies which the commission now supports in the Territories. Even they who advocate a speedy suspension of the mission common schools in Utah say with emphasis, "Let the academies not only remain, but be strengthened and enlarged." This conclusion must be emphatically indorsed by all thoughtful minds.

The importance of training Christian teachers, and of raising up men and women competent to be safe leaders in the common walks of life, and of arousing in the higher order of young minds a thirst for knowledge, is transcendent. The masses of men are reached through the instructed few. High ideals of life, clear views of all questions affecting the public welfare, power to select and prosecute wise measures for building churches and all other beneficent institutions, come into the possession of communities through that small fraction of their number who have been broadly and thoroughly educated. Therefore, as our common schools in Utah and New Mexico shall be discontinued, the powerful instrument remaining in our hands will be the Christian Academy, which we feel bound by both religious and patriotic motives to develop and endow to the fullest possible extent.

WORK AMONG THE MEXICANS.

For reasons not easy to explain, public attention has not yet fixed itself upon the condition and needs of our Mexican citizens; much less has it awakened to the great perils and opportunities presented by our growing intercourse with the Mexican Republic on our southwestern border. New Mexico, Texas, Arizona, and California contain hundreds of thousands of people speaking the Spanish language, imbued largely with foreign ideas, low in point of intelligence, poor in point of earthly possessions, struggling for existence at fearful odds in the face of stronger types of character, yet endowed with all the rights of citizens, and already possessed of great power to affect for evil or for good the public welfare.

These people are, as just implied, under prodigious disadvantages. They are a subject race, paying to their ecclesiastical rulers a deference quite inconsistent with the rights and prerogatives of manhood. They are an ignorant race, having never enjoyed the advantages of intellectual training. They are a suffering race, being pushed to the wall by the competitions of stronger men. They are to some extent a despised race, and consequently the blessings of the free school are scantily enjoyed by them. They are the proper objects for that kind of charity which builds schoolhouses, and sends forth Christian teachers.

For some years the New West Commission has labored under difficulties in its attempts to reach these people. The barriers of a new language, and the great difficulties to be overcome by teachers going alone to Mexican hamlets, have defeated several well-planned endeavors to establish permanent schools in isolated towns. But of late, a new method, promising great ultimate success, has been adopted. A new training-school for Mexican preachers and teachers has been established, through the joint efforts of the American Board and the New West Commission, on the banks of the Rio Grande, at El Paso, Texas. The commission has just completed buildings for this school, at a cost of $10,000, and the school has already commenced the year with the happiest auguries, under the direction of Rev. A. C. Wright, a missionary of the American Board. The aid of Rev. E. L. Wood, Superintendent of Home Missions in New Mexico, has contributed much to the development of this new effort.

Through this school, and its other academies and schools in Trinidad, Col., Las Vegas, Santa Fé, Albuquerque, Barelas, Atrisco and San Rafael in New Mexico, the commission is prepared to press its efforts vigorously in behalf of Christian education, as fast and far as the churches shall furnish the means.

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

The report of Secretary Bliss presents in clear and tabulated form a summary of the work already done, and of results already reached, in the direction of the objects for which the commission exists. In estimating the value of this work, it should be borne in mind that the commission was created as a special agency to meet a special need. In the very nature of the case its mission is temporary, not permanent. It was organized as a pioneer to prepare the way for other and more lasting agencies, ecclesiastical and civil.

To say therefore, as this Council has said, that the time is approaching when the New West Education Commission may be safely and with advantage consolidated with another agency is to declare with emphasis that the commission has not lived in vain. Again to say, as this Council has said, that the time seems approaching when some part of the New West free schools may be safely given up in view of the increasing efficiency of the public schools is to state that the commission has already largely succeeded in accomplishing the special work for which it was created. For its avowed objects have from the first been twofold, viz.: in education to break path for the public schools and to establish Christian academies and colleges; in evangelization to make straight a highway into the heart of Mormonism and Jesuitism for the preaching of the gospel and the planting of churches.

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Your committee entertain no doubt that the commission will wisely and conscientiously and, in joint conference with other societies occupying the same field, consider the question, how and when it may retire from the field without injury to any of the interests involved, and how it may so merge its work with that of other agencies as best to conserve its own peculiar influence, and transfer to others, unimpaired, its own acquired good-will.

We rejoice in the greatly changed conditions within those regions where the commission has done its work, especially in Utah. We rejoice in the partial abatement of the evils of polygamy and of priestly control in secular concerns. We rejoice in the creation of a public-school system which, notably in Salt Lake City, has already achieved a remarkable success; we rejoice in the doors now opening for the preaching of the Gospel throughout Utah, and for the remarkable manifestations of divine approval which have attended recent evangelistic services in several of the cities and towns of that Territory.

We rejoice in the important work which the New West Commission has performed in helping usher in the dawn of what we believe is to be a new and larger day.

We recommend, therefore, that this National Council, as representing those Congregational churches from which benefactions for these objects have mainly come, and in the strength of whose sympathy and prayers the laborers have gone forth, do join in a hymn of thanksgiving for ground already gained, and in prayer that grace and wisdom may be given the administrators of these sacred trusts in sufficient measure to enable them to discharge wisely and well the peculiar and delicate responsibilities which shall hereafter, and in somewhat changed form, devolve upon them.

We further recommend that the monies, now employed or permanently invested in such missions as it may be thought best to suspend, be devoted to pushing the work of the academies, with this exception, that churches which, like the Phillips Church in Salt Lake City, have grown directly out of New West work, and have acquired no property, be given an opportunity to purchase at as low rate as may be legal, the property of the schools with which they are associated.

HENRY L. GRIFFIN,
CHARLES O. BROWN,
J. BRAINERD THRALL,
WILLIAM A. HOBBS,
} *Committee.*

REPORT OF THE COMMITTEE ON MINISTERIAL RELIEF.[1]

Fathers and Brethren,— Your Committee on Ministerial Relief respectfully submit the following report.

The principles which lie at the foundation of the work entrusted to us hardly require statement in this presence, much less, discussion. Every fair-minded man, not to say every large-hearted Christian, instinctively approves of the pithy provision in the law of Moses.— "Thou shalt not muzzle the mouth of the ox that treadeth out the corn;" and of Paul's practical application of it — "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Though these Scriptural provisions refer directly to the ox and to the minister while actively at work, yet neither Moses nor Paul nor any right-minded man would for one instant entertain the idea that it would be proper to fasten the muzzle on the ox at the end of his day's work when he is turned out to pasture, or to neglect provision for the temporal necessities of the minister just at the time when his strength is spent, when his arduous life-work is done, and when the evening shadows are deepening around him.

The justice and the necessity of making some adequate provision for ministers permanently or temporarily disabled, and for the widows and orphans of those who have fallen at their post of duty, have been ably and amply presented in nearly every National Council for the last fifteen years. Those Councils have given the subject careful attention and earnest endorsement, and have provided with ever-increasing definiteness for the furtherance of this good work.

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Your present committee, gratefully recognizing the vantage ground thus afforded them by the labors of their predecessors, have attempted to do something, so far as their time and strength would permit, in three directions, viz.: — to ascertain more fully the facts as to the need and existing provision for meeting it; to administer the income of the ten thousand dollar Knowles bequest; and to secure wider interest and larger contributions.

I. The Facts.

The need of organized relief is not obtrusive or clamorous; not startlingly and shockingly apparent. As a rule, ministers are economical, their wives are prudent, and their children are among the foremost in professional and business success. But it must be remembered that the average salary of Congregational ministers outside of the large cities is only $700 or $800; and on this they live and move, and educate their children, and carry a little life insurance, or try to provide otherwise against a rainy day. Where salaries are larger, expenses are proportionately heavier, so that it is not surprising if there are some, few indeed in proportion to the whole number, yet many in the aggregate, who are overtaken by accident, sickness, infirmity, or age, without any adequate financial provision, as well as many by whose death the widow and orphan are left, not only bereaved, but destitute. Individual friends often come to the rescue, and churches frequently are thoughtful and kind; yet the charity of individuals is an uncertain, inadequate and unwelcome substitute for the provision which a great denomination ought to make as a merited return for services rendered; and the churches which feel able to provide for two ministers' families for any considerable time are very few.

In response to a circular letter of enquiry sent out by the committee soon after their appointment, replies were received from twenty-eight home missionary superintendents and secretaries of relief associations in eighteen States and Territories. Five considered the need to be small; five, moderate, but real and growing, and sure to grow in the future; twelve, urgent, extensive and imperative. The opinion was expressed by several that there is much need, and that perhaps the most deserving, which is utterly silent and unknown, partly from delicacy and sensitiveness, and partly from the uselessness of asking aid when there are no funds from which aid can be given.

Relief organizations, or at least committees were reported as existing in sixteen or seventeen States. Connecticut ranked first in the number of churches contributing, in the sum contributed, and in the amount allotted to each beneficiary, viz.: an average of nearly two hundred dollars a year. The other New England States, New York, Illinois, and Michigan, were doing something, an average of $100 a year or less per family. But in thirty-one States and Territories in many of which the churches are weakest, the salaries smallest and the need greatest, there was no provision whatever. Even were the contributions and funds of the different States adequate in amount, their rules, though in the main wise and necessary, would debar them from assisting many most worthy and needy families whom they would gladly help.

The total amount available each year through all the State organizations did not reach $18,000. The Presbyterians have raised a fund of *$600,000, which, with the contributions received, gives them a total income of $145,000 a year, or eight dollars to our one. The Methodist church collections are $200,000 a year, which with $100,000 of profits from their book concern provides them with a total of $300,000 to be expended in this good work, or sixteen dollars to our one. Evidently they are doing vastly too much; or we are doing far too little.

II. The Administration of the Income.

Your committee received from their predecessors a set of rules, brief, simple, admirable. They require that applications be made annually, on blanks provided for the purpose, and endorsed by the officers of the Ministerial Relief Organization of the State whence the application comes. Grants are made only to Congregational ministers in good standing in the associations or conferences of their own States, and to the widows and orphans of those who were in such standing at the time of their death. Other things being equal, preference is given to applications from the newer and poorer States and Territories. The maximum grant is $200.

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* This is the special Centenary Fund. I find that their total Permanent Fund for Ministerial Relief is $1,192,919.12. Minutes General Assembly, 1892, page 346. N. H. W.

The income at the disposal of the committee was a little less than $600, being the annual interest on the Knowles bequest of $10,000.

There was a list of beneficiaries already accepted as having proper claims upon this little income, six in number, beside applications properly endorsed and very urgent, from three others. The most uncomfortable feature of the situation was that not one of these beneficiaries could be dropped, not one of these applicants be refused, as having only a weak or questionable claim. All of them were worthy; all of them were pitiably needy; all of them were doing the best they could for themselves, with the aid of good children or other friends; all of them were of unexceptionable ecclesiastical standing and were vouched for, as to standing and worth and need, by their respective State officers.

Here were aged veterans from the far Northwest who had prepared the way of the Lord all the way from Ohio to Dakota, for whom the neighboring brethren made some little provision out of their own slender means, which they asked us to supplement.

Here were Home Missionary mothers with their fatherless children from the far Southwest, where Congregationalism is weak, and no State funds exist. Here were New England ministers who had broken down, or the widows of such ministers who had died, during or soon after a transition, for instance from New Hampshire to Connecticut, or from Massachusetts to Vermont, and so fell through between the rules of the State organizations, unhelped of any. Here were shattered heroes, from the foreign field, sent out, and therefore rightfully looking to be received and helped in their extremity, not by any one State, but by the united love and generosity of the Congregational churches of the whole country. What was to be done? The committee were confronted not by a theory but by a condition.

By efforts which will be narrated further on, the income for distribution has been increased to about one thousand dollars.

This has made it possible from time to time to receive additional beneficiaries upon the roll. Of those who were on the roll one has been discontinued, at the request of his good son; and another has recovered his health and resumed active and remunerative pastoral labor, at the age of seventy.

The present list numbers eleven, five ministers and six widows, receiving from $50 to $150 each, an average of $84. In almost every instance the amount ought to be doubled.

III. EFFORTS TO SECURE INCREASED CONTRIBUTIONS.

The facts and experiences already mentioned, as well as the action of the last and of previous councils, impressed it upon the committee that it was in this direction principally that their labors should be expended.

Not wishing to divert for expenses any portion of the small annual income, so greatly needed by beneficiaries, they taxed themselves at the outset $25 each, thus making up an expense fund of $250.

In February, 1890, on the united and pressing invitation of the committee, Dr. Taylor visited Chicago in the interest of the Ministerial Relief Fund. The February meeting of the Chicago Congregational Club was devoted to this subject, with addresses by Dr. Taylor, Hon. W. H. Bradley, and the chairman and the secretary of the committee.

In the following May, Dr. Taylor came West again for a short campaign, in which Dr. Noble, the secretary, and other members of the committee, also took an active part.

It should be said, however, that Dr. Taylor started out upon his beneficent mission encouraged by the magnificent contribution of his own church, the Broadway Tabernacle of New York, amounting to $5,178.93, or nearly one third of the whole sum thus far secured. This substantial proof of his devotion and of their loyalty to their pastor at the outset of this new enterprise, was an earnest of what might have been achieved by him in other quarters if circumstances had favored.

The tour was necessarily confined to Chicago and a few leading churches in Wisconsin. Wherever the subject was presented, the matter instantly commended itself to the sense of justice of the people, and the response was hearty and generous. When Dr. Taylor returned home after this short campaign of only about a week, it was with the expectation that in the following winter, with the aid of able helpers enlisted from New York and New England, he would be able to accomplish much in the East, while other members should push on the work in their respective vicinities. But neither the financial situation nor his health proved favorable to such active endeavor.

The committee were not idle, however. Statements and appeals were sent out from time to time through the courtesy of the Advance, the Congregationalist, and the Christian Union, as well as of many of the Congregational papers of the different States. In all of these appeals, as well as in the spoken addresses, the action urged was this; one communion collection or one collection of moderate amount, every year, from every church, for the current needs of the ministerial relief organization of its own State; and one magnificent contribution, not annual, but once for all, or if necessary only to be repeated after some years, for the enlargement of the permanent invested national fund.

Not resting content with these general published pleas, the committee towards the end of 1890 sent out eight hundred written letters, each signed personally by one or more members of the committee, addressed to the pastors of the eight hundred strongest churches of the country; besides printed circulars to the pastors of the five hundred churches which appeared from the *Year-Book* to rank next in financial ability. Thus the pastors of thirteen hundred, or about one fourth of our churches, and those the ablest apparently, were personally requested, if possible, to secure for this national fund a favorable place on their list of benevolences for the single year 1891. Responses were received from possibly thirteen, or one per cent of the whole number.

Realizing from their observation and their own experience, what an immense amount of courage and skill on the part of a pastor are required to secure for any new cause, however urgent, a place among the benevolences of our already heavily burdened churches, the committee, nothing daunted, determined to appeal directly to the laymen, especially as this object of ministerial relief might be one which pastors might naturally, though not justly, shrink from presenting. Accordingly, just before the time of annual church meetings at the close of 1891, a plain statement of the actual circumstances of each of the beneficiaries with a request for one good collection before the meeting of this Council, was published in whole or in part in twelve or more of our denominational papers.

In February of the present year, at the suggestion of an Evanston business man and on the earnest request of the committee, the church of Evanston, Ill., generously gave leave of absence for three months to its pastor, the secretary of the committee, for a personal presentation of this cause among some of the stronger churches of the interior. Open doors were secured for him by the activity of

Drs. Stimson, Noble, and others of the committee, as well as by the generous labors of Rev. Dr. Davis, of Detroit, Rev. I. W. Metcalf, of Cleveland, and others outside of the committee. For two years previously the secretary had managed to utilize all his pulpit exchanges in presenting this work; and at the end of the leave of absence, on resigning his pastorate for the sake of seeking rest and recovery of health, he still continued the campaign for another month until his departure for Europe. In these sundry times and divers manners he has been permitted to address congregations in church service or prayer-meetings as follows: eleven in Illinois, four in Missouri, four in Kansas, one in Nebraska, three in Iowa, eight in Minnesota, six in Wisconsin, seven in Michigan, six in Ohio, two in New York, and one in New Jersey.

The subject has been brought also to the attention of the State associations or conferences of most of the above States by various members of the committee, or by others whom they have been able to enlist; and most of these bodies have passed resolutions endorsing the plans of the committee.

In addition to oral presentation of the cause, more than thirty-one thousand leaflets and pledge cards have been printed and carefully distributed.

What results have accrued from these efforts?

One result, and a most gratifying one, has been an increase of activity and of income on the part of several of the State relief organizations. Iowa has adopted definite measures for the increase of her little permanent fund. Kansas has resuscitated a slumbering organization. Missouri has created a State committee.

Ohio has raised and expended more for her own beneficiaries than ever before; and the same is true of several other States.

In view of the very natural question in some minds whether the attempt to raise a national fund might not prove detrimental to the State funds, it is a pleasure to record the fact that in Illinois where special efforts have been exerted for the national fund, the receipts of the Illinois Ministerial Relief Association for the past year were nearly double those of any previous year.

There have been secured for the National Ministerial Relief Fund contributions and pledges amounting to $18,750.89, of which $16,447.94 has been paid into the treasury at Hartford. The remaining pledges are in the hands of the various church treasurers for collection, and are believed to be most of them good.

For the expenses of their work, after exhausting the little expense fund of $250 contributed by themselves, your committee have felt justified in drawing upon the contributions received by the treasurer at Hartford. These expenses have been for printing, type-writing, stationery, postage, expressage, and telegrams, $111.22; for travelling and hotel expenses, $190.07; for supply of Evanston pulpit two and three-fourths months and salary of secretary one and one-fourth months, $527. Total drawn from the treasury for expenses, $828.29. Net increase of the National Fund $15,619.65, from $10,000 to $25,619.65.

Besides this actual cash and the $2,302.95 of outstanding pledges it is possible that bequests have been written which will bear fruit in years to come. It is also hoped that the seed-sowing of the past three years may lighten the labors and increase the harvests of future committees.

Grateful mention should be made of the intelligent sympathy and active co-operation of many of the officers of State relief organizations. They have been among the first to respond to this new call; and their aid has been valuable.

The committee wish to record their sense of personal loss in the death of one of their number, Hon. William H. Bradley, of Chicago. Though one of the busiest of men he accepted his appointment to this work with cordiality, and devoted time and labor to it. He felt that this was a work emphatically for laymen. Besides his constant punctuality and wise counsels and valuable influence he made a contribution of $500 to this work as a practical attestation of his interest in it.

In conclusion. The experience of your committee has convinced them that there is no more pressing duty or sacred privilege now before the churches of our order than this work of relieving the sore necessities of those whose lives have been spent in loving service of them and of their Lord; that the apparent apathy of Congregationalists to this sacred obligation is due, not to any special hardness of heart, but solely to ignorance, owing to the lack of any effective method of bringing this cause to their attention; that State organizations having the advantage of close conact with the churches and with the persons needing assistance, can be made very efficient if energetically worked; and that to supplement the work of these State organizations, to fill the numerous gaps between them, and to provide broadly for necessities lying beyond their reach, there is need of a steady income from a very large national fund.

They therefore beg leave to offer for your consideration and adoption the following resolutions: —

Resolved. First, That we emphasize, as one of the most pressing and sacred duties now before our churches, the long delayed work of providing adequately for the relief of aged or disabled Congregational ministers and of the destitute widows and orphan children of ministers.

Secondly, That we favor the establishment in every State of an efficient relief organization, or committee, to be maintained by a moderate annual collection from each church.

Thirdly, That we particularly and urgently request every pastor and church to arrange at the earliest practicable date for a full and forcible presentation of this subject, to the end that information may be diffused, that interest may be awakened, and that each congregation may have the opportunity of making one splendid contribution for the increase of the National Ministerial Relief Fund.

Fourthly, That we encourage the committee to be appointed for the ensuing three years to use such active measures as may seem to them wise and necessary for the furtherance of these ends, pledging to them practical co-operation and substantial assistance.

Respectfully submitted,

F. A. NOBLE,
DAVID C. BELL,
FRANKLIN FAIRBANKS,
GEORGE H. IDE,
FRANCIS J. LAMB,
WALTER A. MAHONY,
H. A. STIMSON,
W. M. TAYLOR,
N. H. WHITTLESEY,

Committee

REPORT OF THE COMMITTEE ON THE RELATIONS OF THE BENEVOLENT SOCIETIES TO THE CHURCHES.[1]

THREE years ago the National Council appointed "a committee of thirteen to act in connection with committees which our national benevolent societies have appointed, or shall appoint, to consider the relations of these societies to the churches; and for the guidance of said committee the Council declares its opinion in favor of steps which in due time will make the said societies the representatives of the churches, and the said committee shall communicate to the churches, through the public press, the results of its inquiries and deliberations at as early a date as possible."

The committee met in Boston, Dec. 7, 1889, and organized. Prof. George P. Fisher, by letter asked to be excused from serving on the ground that he was a member of a similar committee. William H. Bradley, Esq., member from Illinois, died in March, 1892.

At its first meeting the committee, after hearing a statement giving an analysis of the charters and constitutions of the seven benevolent societies supported by our churches, as also of certain English and Baptist societies, voted to print the same for the use of the several committees, after the analysis of our societies should be submitted to their respective officers for correction. Under the title, "Facts Touching the Nature of the National Congregational Societies," the said statement, together with lists of the several committees and certain other useful facts, was printed and duly circulated, in a pamphlet of twelve octavo pages. The following classification and summary taken therefrom may be useful to repeat: —

CLASSIFICATION OF SAID SOCIETIES.

1. Societies with no representation from the churches or associations of churches, with no voting membership secured by the payment of money, but close, self-perpetuating corporations: —

A. B. C. F. M.	Members, 230
A. C. & E. S.	Members, 150
N. W. E. C	Members, 26

2. Societies with no representation from churches or associations

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[1] Page 21-

of churches, but whose voting membership is secured by the payment of money : —

A. C. U. (now C. C. B. S.) . Members, 2,000
C. S. S. & P. S. . . . . Members, 500 to 600

3. Society whose voting membership is composed partly of delegates from State Home Missionary Societies, whether auxiliary or not, — which societies may be, and in some cases are, composed of churches or their delegates, — but chiefly of life members made such by the payment of money : —

A. H. M. S. . . . Members, about 25,000

4. Society whose voting membership is made up of annual delegates from contributing churches, and from State associations of churches, but chiefly of life members made such by the payment of money : —

A. M. A. . . . . . Life Members, 15,712

SUMMARY OF AMERICAN AND ENGLISH CONGREGATIONAL AND BAPTIST SOCIETIES.

Societies examined	14
Close Corporations	3
Membership on Money Basis	2
Representative of Churches in whole or in part	9

It seems unnecessary to explain why the committee has not submitted plans of adjustment to, or held conferences with, committees appointed by the societies or reported to the churches through the press, as authorized so to do. No one can much regret this inactivity who remembers that our churches are passing through a transition from one environment to another, and that haste in readjusting themselves only hinders the final adjustment. Great progress has been made in the past three years, but the movement is not yet complete. Our inactivity makes it clear to all that the action of local and State bodies in favor of representative connection of the societies with the churches is spontaneous — a movement from within and not induced by this committee or other outside agency, and having, therefore, the greater force. What the churches thus demand must be granted, sooner or later.

PROGRESS.

Since the appointment of this committee, the American Home Missionary Society has so amended its constitution that " every

Congregational church annually contributing to the treasury of this society or to any of its auxiliaries shall have the right to elect, each year, two persons who shall be known as annual members of this society."

So, too, the Congregational Sunday-School and Publishing Society has enlarged its membership by adding these words: "Every State association, conference or convention of Congregational churches shall have the right to elect each year five persons who shall be known as annual members of this society; and every Congregational church in the United States annually contributing to the treasury of this society shall have the right to elect each year one person who shall be known as an annual member of this society."

STATE ACTION.

1. The State bodies that have taken favorable action on the representation of the churches in the American Board since the appointment of this committee, are the following, together with the number of churches and members and the amount of contributions, excluding legacies, embraced in them, as given in the *Year-Book* for 1892: —

STATE BODIES.	Churches.	Members.	Contributions.
Arizona (and N. M.)	7	341	$1,141
California (Nevada)	181	12,312	39 174
Colorado (Wyoming)	62	3,995	18.089
Connecticut	306	59,444	447,207
Illinois	297	36,070	210,113
Indiana	50	3,026	5,425
Maine	342	21,506	70,927
Massachusetts	573	105,314	657,548
Michigan	318	24,560	59,342
Minnesota	202	14,034	61,867
Montana	9	437	710
New Hampshire	190	19,574	64,215
New Jersey (D. C., Va. & Md.)	46	7,407	39,904
North Dakota	68	1.630	2,552
Ohio (and West Virginia)	251	34,277	69,990
Pennsylvania	108	9,871	9,619
Rhode Island	32	7,124	53,199
South Dakota	138	5,173	7,665
Vermont	198	20,726	52,381
Washington	100	3.259	10,155
Wisconsin	216	17,665	44.302
21 — Total	3,599	407,848	$1,922,529

2. State bodies that have not taken final action on representative connection.

STATE.	Churches.	Members.	Contributions.
Alabama	39	2,002	$903
Arkansas	6	373	161
Florida	45	1,314	1,378
Georgia and South Carolina	71	4,053	1,288
Iowa	298	25,491	63,671
Kansas	184	11,864	13,774
Louisiana	28	1,309	177
Mississippi	9	205	174
Missouri	88	8,114	65,700
Nebraska	174	10,280	17,155
New York	282	44,542	349,381
North Carolina	25	1,069	144
Oklahoma	21	511	225
Oregon	40	2,390	5,261
Tennessee	29	1,458	1,282
Texas	19	959	907
Utah and Idaho	12	675	1,347
17 — Total	1,370	116,607	$523,033

3. No State has taken adverse action.

4. The majority in favor of the representative change is thus nearly three fourths of the churches, covering nearly four fifths of the church members and contributions.* The votes of Arizona and New Mexico, Connecticut, Illinois, Massachusetts Michigan, Minnesota, North Dakota, Washington, Wisconsin, California and New Jersey, were without dissent. Some local associations in States that have not taken action have approved the change proposed. One local association, in Colorado, is reported as voting against representative connection, but it is added: "It was scarcely a test vote; it was taken after many if not the majority of the delegates had left." The General Association of Iowa has arranged for a discussion at its next meeting, and has recommended the churches, pastors, and local associations to give "attention to this subject during the year," that they all may render "a well-considered opinion on the question." In the General

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* More precisely, 72 + % of the churches in State Associations, 79 + % of their members, and 78½ + % of their contributions are on the side of the proposed change.

Association of New York, at its last meeting, a committee reported unanimously in favor of the change. Considerable opposition to any immediate action was shown, and finally "the matter was postponed for a year, to be then taken up after full notice of the text of the report has been laid before each church."

The action of the above bodies, in most cases, was had with special reference to the American Board, but some of the State bodies made their action general, since the reasons for the change are alike for all.

ORIGIN OF THE SOCIETIES.

The majority of our benevolent societies had their origin either as union societies of two or more denominations, or else before our churches as such were associated in stated bodies. Hence four of them were given the appellation "American," in the expectation, apparently, that all evangelical denominations would employ them in their missionary work. Arising in such environment they naturally became union and so voluntary bodies, non-ecclesiastical. Besides, the union of church and State in early New England had entailed an ecclesiastical society or parish on each local church, whose function it was to transact for the church all its secular business. Churches thus relieved of their own individual parish affairs would hardly think it possible for them in association to carry on great missionary enterprises. These conditions caused the rising missionary spirit to seek outside and union agents in our voluntary societies.

READJUSTMENT, WHEN PROPOSED.

When other denominations withdrew from the support of the union societies, leaving them in our hands, the environment was radically changed; for our churches had become associated in district, State, and national bodies. A new adjustment was therefore inevitable. The General Association of Connecticut, a ministerial body, and the oldest in the country, has the honor of first pointing out the need of the new adjustment. and of inaugurating the movement to secure it. In 1872 it adopted a report of a committee appointed the year before, and published it under the title "Voluntary Associations." This report was written, we believe, by Rev. Amos S. Cheseborough, D. D., and is of the greatest value; for it announced the normal fundamental principle of our polity touching common benevolent work. Among independent churches, not the individual members nor voluntary associations of individuals, are the units of activity; but instead, "the parochial church is scripturally the unit of permanent organized association for Christian fellowship and mission work." "The churches, as churches," it adds, "are prepared to assume the work and to give to it its normal, Divine place." The effect of this widely-circulated pamphlet is seen in the action of the Prudential Committee of the American Board, which, in 1875, "decided, after careful deliberation, to call the attention of the Board to the nature of its organization, and to submit to its wisdom the inquiry whether any modification is practicable, and at the same time expedient." The committee suggested a plan of adjustment. The paper with its suggested plan was naturally referred to a large committee, widely distributed, which reported adversely in 1876. In this report only seven lines are given to the plan of adjustment suggested, calling it "complicated, liable to divers frictions, and deficient in that facility of operation which is essential to the best results." It does not appear that a voice was then raised in the Board in behalf of the plan of bringing the American Board into a partial representative connection with the churches that support it.

REPRESENTATION RIGHTLY DEMANDED.

It is now, however, demanded that some plan of adjustment on Congregational principles be speedily had. Our churches now understand that the command to make disciples of all the nations was not given to the apostles alone, but to "above five hundred brethren at once," the assembled body of disciples, soon to become the Christian Church; that the gospel was first preached in the way of home evangelization in Judea and Samaria by the church at Jerusalem scattered abroad, "except the apostles" (Acts viii. 1–4); that foreign missions, by Divine order, were instituted by the whole church at Antioch (Acts xiii. 1–3), and that the returned missionaries reported not to the apostles but to the church that sent them out (Acts xiv. 27). The local church, under the administration of the apostles, was thus made the unit of missionary operations. Since the failure of union efforts and the association of our churches in bodies meeting statedly, the Holy Spirit is guiding us back to the primitive model. The evangelization of the world, outside of

Jerusalem, began in church action, and why should not the churches return from their intermediary agencies to the normal, scriptural method by direct church action? It is scriptural also for churches to act in common matters through chosen delegates.

A NORMAL ADJUSTMENT EMBARRASSED.

1. Our societies have charters granted under the early environment, under which rights, privileges, and trusts have arisen which must not in any way be jeopardized, or limited or abrogated. This fact embarrasses the reconstruction.

2. These societies have each a history, with heroic pages so honorable that we glory in them. There is thus a natural repugnance to any change in the name and nature of any society, especially our leading societies. Their very names carry power and command confidence. Notwithstanding these things the force of the scriptural method has carried our churches, reluctantly, but surely, into the demand for representation in the control of these honored societies with as little controversy, delay, and change as possible, to secure the right adjustment.

3. The adjustment is further embarrassed by the variety there is still in the organization of the societies. Three are close corporations; one has a membership secured by the payment of money; and three are mixed, with life members made on the payment of money, and with delegates elected by State bodies or auxiliaries and also by contributing churches.

4. The disparity in the contributions to the societies increases the embarrassment. The largest received last year twelve times that of the smallest. Excluding legacies, the contributions given in the *Year-Book* for 1892 are: —

N. W. E. C.	$ 42,235
C. S. S. & P. S.	55,945
C. C. B. S.	145,697
A. C. & E. S.	156,093
A. M. A.	156,830
A. B. C. F. M.	423,737
A. H. M. S.	589,092

5. So also the difference in the present possible number of vot-

ing members becomes an element of obstruction. That membership now ranges about as follows: —

N. W. E. C.	26
A. C. & E. S.	150
A. B. C. F. M.	250
C. C. B. S.	2,000
C. S. S. & P. S.	5,720
A. M. A.	25,756
A. H. M. S.	35,155

6. To these may be added the fact that four of our societies transact their annual business in small meetings, while the other three hold great mass meetings in connection with their anniversaries.

PRINCIPLES OF ADJUSTMENT.

1. Any method of adjustment adopted must rest on true Congregational principles.

2. If possible, the method should be the same for all the societies. It has been well said that "any organic changes proposed should be of such a nature as to be equally and alike applicable to all. The time has now come for an entirely comprehensive examnation of the relationship that would be, on the whole, best for all our associated societies." "Some general and uniform plan, by which all our national societies will be brought into direct representative relation to our churches." It should seem that a partial or compromise adjustment would prolong an unwholesome agitation; while a uniform and complete adjustment, made once for all, but gradual and progressive in taking effect, would be best both for the societies and the churches. Prolonged adjustment can but weaken the confidence of the churches in the societies, and so damage the foreign and home work.

3. All charter rights and trusts must be preserved inviolate. But charters have been amended as need required. Besides, since the appointment of this committee, a Boston and a New York society have extended their membership without change in their charters. Others of our seven societies exist under the same conditions. But, if there be legal obstacles in the way, the charters may easily be changed by the proper authorities, provided no present rights or privileges or trusts are endangered thereby. No change can be thought of which should invalidate charter rights.

4. No adjustment will prove effective that does not provide for the necessary expenses of delegates or trustees in attendance. The payment of said expenses might serve to identify the churches with their work of evangelization, as also to secure a full attendance. This just and needful provision would interest distant States in our benevolent work.

5. So, too, the proper method of adjustment should provide that delegates, removing into another State or changing to another denomination, should by that act cease to be delegates after the next annual meeting.

6. The trustees or delegates in any plan of permanent adjustment should be elected for a term of years, so as to combine stability with change. If a fifth go out every year and the same proportion come in, the best results will probably be obtained.

7. The trustees or delegates in any permanent adjustment must be elected by the churches, or by representative bodies of the churches. To nominate merely and not to elect, implies that a voluntary society supported by the churches is equal or superior to the churches, having both the right and the authority to confirm or reject their nominations at pleasure. The assumption of such right and authority is radically repugnant to the independence of free churches, and the recognition of it by our churches can hardly be safely asked.

8. Any permanent plan of adjustment must be simple, not compound or mixed. The churches being "the electoral units," they should not permanently divide their power with their agents, they choosing a part of the board of control, and the societies the rest; nor should a permanent arrangement include the feature that a part of said board be constituted of life members made such by the payment of money, and the rest on the basis of proportionate election. Simplicity and permanence require that the churches which do the work of home and foreign missions should control their work. Honorary members may still be constituted by the payment of money; but in the matter of control churches, not money, should be the electoral units.

9. The gradualness of any adjustment. Present voting members will gradually be replaced, as vacancies occur, by elected delegates. This replacement will be slow. For instance, the American Board has at present about two hundred and fifty corporate members, elected for life. The average death rate during

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the last five years is nine annually. If, then, a plan should be adopted by which the churches should fill the vacancies, it would take over twenty-five years to replace the present members by those chosen by the churches. This slow displacement would give ample time for all other adjustments.

PLANS OF ADJUSTMENT.

I.

THROUGH THE NATIONAL COUNCIL.

"That the National Council appoint the members of the corporate body of each society, and have power to instruct, control, and change the personnel of said corporation as need may require; and that each corporation choose the secretaries and other officers, and conduct the affairs of its own society, and report to the National Council."

To your committee the following reasons seem conclusive against this plan: —

1. The National Council is composed of representatives chosen by the delegates of the churches, being thus two removes from the units of power, and a few are three removes from the same. Should this Council elect the corporate members of the several societies, those members would thus in all cases be three removes, and in some instances four, from the churches, the units of action, which surely is too wide a separation.

2. The election by the Council of the requisite number of corporate members, even if said members in each society were reduced in number to its present executive or prudential committee, would place too strong a temptation before the body. The election of even 120 corporate members triennially, or one fifth of them, would endanger the usefulness of the Council, and put it in the power of the societies by combining to embarrass the sessions of the body.

3. The State bodies know each their own men better than the National Council can possibly know them, and so can make the best selection for each society.

II.

THROUGH CONTRIBUTING CHURCHES.

The direct representation of the contributing churches by one or more delegates in the meetings of the societies respectively, so long as they continue to contribute, is another method.

This plan of adjustment suggests the following considerations: —

1. If each contributing church were allowed one delegate each year to each society, the possible and desired membership of all our churches to the seven societies would be nearly thirty-five thousand; if two delegates, then nearly seventy thousand. At the present ratio of contributing, the delegates would be not far from twenty thousand.

2. The expenses of such meetings could not be borne either by the churches or by the individual delegates.

3. If only those in the immediate vicinity of the annual meetings should attend, then every society would have a new voting constituency every year, if its meetings were held in different places; or else the same local constituency, if it held its meetings in one place year after year. In either case the last state of that society would be worse than the first.

4. It is to be feared that this method of adjustment would, if adopted, place each society more completely than now in the hands of its officers, giving in reality no substantial control to the churches over their agents.

III.

THROUGH STATE ORGANIZATIONS.

Representative connection and control through the State organizations of Congregational churches, as follows: (1) One delegate for every State organization; (2) one delegate for every fifty churches or major fraction thereof; and (3) the election of these delegates by the State bodies for a term of five years, is another method.

1. This simple plan would give at present 135 delegates for each of the seven societies, or 945 in all.

2. If the above plan be enlarged to include one delegate for every $5,000 or major fraction thereof contributed to each of the

several societies the year preceding the election, then the societies would have at present the following number of delegates : —

N. W. E. C.	143
C. S. S. & P. S.	143
A. C. & E. S.	163
C. C. B. S.	164
A. M. A.	166
A. B. C. F. M.	217
A. H. M. S.	249
Total	1,245

3. This adjustment, though comprehensive and the same for all, does not appear to your committee to be feasible. There are too many delegates to be elected. If they should be divided into five classes, one class going out annually, there would be 249 to be elected every year, the number increasing as churches and contributions increase.

4. The expense of so many annual meetings would be intolerable.

IV.

THROUGH FOREIGN AND HOME DEPARTMENTS.

In the view of some of your committee a better, because a comprehensive, feasible, and permanent adjustment, is to divide our benevolent and missionary work into two departments, — the foreign and the home.

The Foreign Department.

This is now wholly in the control of the American Board, a close corporation, which can easily be made representative in this way : Let deficiencies and vacancies as they occur, be filled by the State bodies as follows : (1) One commissioner for each State body ; (2) one for every fifty churches or major fraction thereof ; and (3) one for every $5,000 or major fraction thereof, contributed to its treasury by any State the year preceding the election. This at present would give 217 delegates, distributed as shown in columns 1, 2, 3, and 4 of the following table : —

BASIS OF APPORTIONMENT.

	1	2	3	4	5	6	7	8
ONE DELEGATE FOR EVERY	State Body.	50 Churches.	$5,000 Foreign Work.	Total.	$10,000 Home Work.	Total.	$10,000 Home and Foreign.	Total.
Alabama	1	1	–	2	–	2	–	2
Arizona (and N. M.)	1	–	–	1	–	1	–	1
Arkansas	1	–	–	1	–	1	–	1
California	1	3	2	6	3	7	4	8
Colorado	1	1	–	2	2	4	2	4
Connecticut	1	6	14	21	38	45	45	52
Florida	1	1	–	2	–	2	–	2
Georgia	1	1	–	2	–	2	–	2
Illinois	1	6	7	14	17	24	21	28
Indiana	1	1	–	2	–	2	1	3
Iowa	1	6	2	9	5	12	6	13
Kansas	1	4	–	5	1	6	1	6
Louisiana	1	1	–	2	–	2	–	2
Maine	1	5	2	8	6	12	7	13
Massachusetts	1	11	28	40	51	63	66	78
Michigan	1	6	2	9	5	12	6	13
Minnesota	1	4	2	7	5	10	6	11
Mississippi	1	–	–	1	–	1	–	1
Missouri	1	2	1	4	6	9	7	10
Montana	1	–	–	1	–	1	–	1
Nebraska	1	3	1	5	1	5	2	6
New Hampshire	1	4	3	8	5	10	6	11
New Jersey (D. C., Md.)	1	1	1	3	2	4	4	6
New York	1	6	7	14	31	38	35	42
North Carolina	1	1	–	2	–	2	–	2
North Dakota	1	1	–	2	–	2	–	2
Ohio	1	5	2	8	6	12	7	13
Oklahoma	1	–	–	1	–	1	–	1
Oregon	1	1	–	2	–	2	1	3
Pennsylvania	1	2	1	4	1	4	1	4
Rhode Island	1	1	2	4	4	6	5	7
South Dakota	1	3	–	4	1	5	1	5
Tennessee	1	1	–	2	–	2	–	2
Utah	1	–	–	1	–	1	–	1
Vermont	1	4	3	8	4	9	5	10
Washington	1	2	–	3	1	4	1	4
Wisconsin	1	4	2	7	4	9	4	9
Total	37	98	82	217	199	334	244	379

The Home Department.

We have six separate societies with their officers and charters conducting this work, which is as homogeneous as that of the foreign field. It is possible, therefore, to combine them into one inclusive body, in this way: Let each of the six societies change its charter, if necessary, and its constitution, so that each State organization of Congregational churches may choose (1) one delegate for the State body; (2) one for every fifty churches or major fraction; and (3) one for every $10,000 or major fraction thereof, contributed for the whole home work the year preceding the election. Then let each State body in electing the said delegates expressly choose them by one ballot as delegates to each and all of these six home societies. This point is of the greatest legal importance; for in such case the same body of delegates constitutes each of the said societies in turn as its business may come on for transaction. Thus no charter will be vacated by the transference of its trust or control to another body, but each corporation will remain intact with its charter rights and privileges. Prudential and executive committees could be elected by the body for each of the respective societies, to conduct its business during the year, while the election of secretaries, treasurers, and other officers could be made by the body in session or be referred to the respective committees. The representation, thus apportioned, may be learned from columns 1, 2, 5, and 6 of the preceding table. Total present number of delegates thus given, 334.

1. These two annual feasts would cost less in current expenses than our present method, would bring the societies into representative connection with the churches, would preserve all charter rights, would harmonize their fields and labors, would combine their magazines, would give to the smaller societies more desirable anniversary meetings, would render it easy to amalgamate those doing the same work, and would increase the confidence of business men and churches in the conduct and economy of the home work; nor is the plan difficult to handle, requiring only the election of a few delegates in a State annually.

2. This plan of adjustment has this further advantage, that it can be applied at once to one department, and afterwards to the other department; also, that it may be applied to any two or more of the societies in the Home Department, as they may elect.

State bodies in choosing delegates would need only to specify the societies by name, which adopt the plan.

V.

THROUGH ONE BOARD.

But in the opinion of some of your committee the simplest, cheapest, most comprehensive plan seems to be to apply the same rule of apportionment used of the Home Department in the preceding plan to the seven societies. In that case the same body of delegates elected by the State associations of churches as delegates to each and all of the seven societies, would constitute and control the home and the foreign work as one department of labor. This plan would give the apportionment found in columns 1, 2, 7 and 8 of the preceding table, and would require only 379 delegates, with one or more yearly meetings, as should be found best to stir up interest in the churches.

It were easy to make such a body and the National Council identical: (1) Make the Council annual; (2) enlarge the scope and function of the Council to include the work of the societies; (3) elect delegates on the basis above given or on that of the National Council, or on a combination of the two; and (4) choose delegates to membership in the Council and to each of the societies. This avoids the chief objection to the plan first given.

VI.

THROUGH ASSOCIATIONS AND SOCIETIES.

If it should be needful, while our churches are passing from their early relation to the societies to their permanent future relation of control, to adopt a compromise and transient plan of adjustment, the committee would suggest the following: —

Let the State bodies entitled to three or more delegates, according to the table given above, elect two thirds of the whole number, as near as may be, and the societies one third; but let the States which are thus entitled to less than three delegates elect them all. This would give to the American Board 64 to elect out of a total of 217. If the ratio be made three fourths to one fourth in all States whose quota of delegates is four and over, then by a similar rule the American Board would have 47 out of the total of 217 to choose.

As it belongs to independent churches to control all their affairs, parish and missionary alike, their worship and their work whether at home or abroad, this compromise adjustment could not if adopted be permanent; for it is asking out-siders in to administer church affairs. This is the plan which the churches are rejecting, and permanent peace will not be secured until it wholly discarded.

PLANS APPLIED.

Whatever plan, if any, should be approved by the churches and societies will come gradually into operation, since no corporate or life members can be denied their right to vote in their respective societies. Under plan IV., the displacement of present voting members in the foreign department by delegates elected by the churches would be slow, as shown by a comparison of the present membership of the American Board with the basis of apportionment given in this report. Such comparison reveals:—

1. That at present only Missouri and Vermont have the same number of corporate members as the said basis of apportionment would give them.

2. That the following State bodies exceed their apportioned quota by the numbers against their names: —

California, 3; Connecticut, 7; Illinois, 12; Massachusetts, 35; New Jersey, 3; New York, 11; Ohio, 5; Rhode Island, 3.

3. That the following State bodies have at present less than their apportioned quota by the number set against them: —

Alabama, 1; Arizona, 1; Arkansas, 1; Colorado, 1; Florida, 2; Georgia, 2; Indiana, 2; Iowa, 2; Kansas, 4; Louisiana, 1; Maine, 1; Michigan, 1; Minnesota, 2; Mississippi, 1; Montana, 1; Nebraska, 4; New Hampshire, 2; North Carolina, 2; North Dakota, 1; Oklahoma, 1; Oregon, 1; Pennsylvania, 3; South Dakota, 4; Tennessee, 2; Utah, 1; Washington, 3; Wisconsin, 2.

These deficiencies could be filled as soon as the plan should be adopted, and vacancies, as they should occur, after the proper number according to the apportionment should have been reached. Until then no real vacancy could occur in States exceeding their quota.

In the Home Department the full quota of delegates according to the apportionment for each State body in columns 1, 2, 5 and 6 of the basis of apportionment given in this report, could be immediately chosen, and vacancies thereafter filled as they should occur; but corporate and life members would still have their right to vote in their respective societies.

If, therefore, no corporate and voting life members should be made after the adoption of the plan, it would be twenty-five or thirty years before the present voting members would wholly disappear from the rolls of the societies. In four leading societies they would for years constitute a majority.

RECOMMENDATION.

The committee having thus put before this Council the foregoing plans, might well leave the choice between them to your wisdom. But we were appointed to do more than this. A majority of your committee reporting would commend plan No. IV. as, on the whole, the best for our present environment. It gives two annual meetings, one in the spring for the home work of all sorts, and one in the autumn for the foreign work. It insures the speedy unification of the home work, so much needed. It preserves the legal entity of each society. It is not difficult in execution. It covers the whole ground. For these reasons, they trust the Council will give it approval, and that the societies will aid the churches in putting it into speedy operation.

The committee make this report in the firm conviction that our National Benevolent Societies and our churches will alike be blessed by making, with as little delay as possible, the former the representative and responsible agents of the latter.

We approve of plan No. IV., and ask the Council to recommend it to the societies and State bodies for adoption.

CYRUS NORTHROP. FRANK T. BAYLEY.
AMORY H. BRADFORD. JOSIAH STRONG.
CHARLES M. LAMSON. JAMES W. SCOVILLE.
A. HASTINGS ROSS,
Secretary Committee.

I am of opinion that, upon Congregational principles, the churches contributing should be the electors of the trustees (by whatever name those trustees are called, whether delegates or otherwise), to whom the general direction and control of the missionary contributions of the churches are entrusted. The experience of our great colleges and universities, which allow part of their boards of trustees to be elected by the alumni of each at large, greatly to the increase of public interest and beneficence in the institutions concerned, is an indication of the practicability and advantages of such a method. And I think it would be a departure from sound principles to vest the election of such trustees in any intermediate or representative body.

AUSTIN ABBOTT,
Chairman Committee.

I do not think I am prepared to decide as to the merits of the plans proposed without a good deal of further study. . . . The present system of representation is wholly inadequate to the needs of these societies, and utterly insufficient to create any enthusiasm in our churches in the work.

JAMES M. W. HALL.

With the aim of the report I am satisfied. The time has come for a closer connection of the churches with these several missionary agencies. I am not fully prepared, however, to sign the report; but am glad it is to be presented, as it will help us further along towards the right solution of the problem. Our attitude must be that of making haste slowly.

D. O. MEARS.

NOTE. — Unable to secure a quorum of the committee in a final meeting for comparing views, framing a report, and adopting a plan or plans by formal action, the secretary of the body prepared the above report, sent it in print to the members of the committee for examination, alteration, approval or disapproval. Each one was expressly desired to designate which one, if any, of the plans he preferred. No reply has been received to this request, personally, from the other member of the committee, who is in Europe. The suggestions of those replying have in the main been inserted in the report, and their names subscribed thereto as desired.

By request of the chairman.

Secretary.

SEPT. 20, 1892.

REPORT OF THE COMMITTEE ON THE REPORT AND PROPOSAL OF THE COMMITTEE ON THE RELATIONS OF OUR NATIONAL BENEVOLENT SOCIETIES TO THE CHURCHES.

THE committee to whom was referred the "report of the committee on the relations of our benevolent societies to the churches," respectfully report that they have had said report under consideration, and recognize the great value of the report as a contribution to the knowledge of the subject. The committee, however, is unanimous in the opinion that important changes in organizations of such large scope and responsibility as our benevolent societies, should be made with great care, and only after very full consideration of the objections to such changes, and that the time has not yet come for recommending so radical a change as the consolidation of our home societies in one organization. In cases where, as in the proposed consolidation of the New West Educational Commission with the American College and Education Society, consolidation is possible without any disturbance of feeling of the friends and supporters of either, such consolidation is to be heartily welcomed. But the work of the other societies is so varied and so extensive that comparatively little could be gained by their consolidation, while at the best there would be some danger of serious trouble resulting from any hasty movement changing entirely the constitution of these societies as at present organized. Your committee does not express any opinion as to whether the time for such consolidation will ever come. That must, in the nature of the case, ultimately be determined by the then existing facts rather than by any abstract principles. It may or may not become desirable to unite some of these societies; but that is a matter of wise or unwise administration that can be safely left for the controlling constituency of these societies to determine, after these societies have became the representatives of the churches, in the sense intended by the Council of 1889, when it "declared its opinion in favor of steps which in due time will make the societies the representatives of the churches."

Your committee, furthermore, is unanimous in its opinion that the changes necessary in order to make the societies formally the representatives of the churches, should, if possible, originate in the societies themselves, and be such as commend themselves to those who have had long experience in the management of their affairs. It is, therefore, a matter to be noted with satisfaction that several of the societies have already taken the necessary steps to make themselves the representatives of the churches, while not a single society is to-day in an attitude of hostility to the principle of such representation.

Your committee, therefore, recommends the adoption of the following resolutions as a substitute for the recommendations referred to them:—

Resolved, That this Council earnestly desires that all the benevolent societies shall be made in reality, and not in any figurative sense only, the representatives of the churches.

Resolved, That this Council, appreciating the importance of the unanimous action of the American Board at its last meeting in adopting measures looking towards the representation of the churches in the Board expresses its gratification at such action; and the Council further expresses the earnest hope that the Board, through its committee already appointed, will devise such measures as will secure the desired representation, and that these measures may be such as will show the confidence of the Board in the churches, and result in increased confidence of the churches in the Board.

Resolved, That the associations of churches be advised to make nominations during the coming year to fill vacancies in the Board in response to the proposal of the Board, as adopted at its last annual meeting.

Resolved, That a committee of nine be appointed to whom shall be referred the subject of representation of the churches in the societies, with instructions to confer with the societies in reference to the best methods of combining stability in administration with the principle of representation of the churches.

CYRUS NORTHROP.
A. H. QUINT.
HENRY A. STIMSON.
BYRON M. CUTCHEON.
FRANKLIN FAIRBANKS.

STATEMENTS OF THEOLOGICAL SEMINARIES.

ANDOVER.[1]

Mr. Moderator and Brethren, — There have been changes in the personnel of Andover since the last session of the Council.

Death has removed from us the beloved emeritus professor of sacred rhetoric, Rev. Austin Phelps, whose character was fitly eulogized by Rev. D. L. Furber, of Newton Centre, the ensuing anniversary at a memorial service in the chapel. Rev. Dr. J. P. Gulliver, Stone professor of the relations of christianity to the secular sciences, has withdrawn from our active teaching staff, save in the pulpit, but is devoting himself assiduously to literary work in connection with his department. Rev. Edwards A. Park, the professor emeritus of christian theology, in his ripe age of more than four-score years, is advancing rapidly toward the completion of his long-expected "Life of Jonathan Edwards." Rev. Dr. Selah Merrill, curator of the Palestinian Museum, which the seminary owes to his tireless activity and unselfish devotion, is on duty as American consul in Jerusalem. Mr. Robert A. Woods, in 1889 a member of the advanced class, became in 1890 lecturer on "Labor and Relief Movements in England," and in 1891 alumni lecturer on the "Analysis of Social Conditions and Resources." He is to-day head of the Andover House in Boston. Mr. Charles C. Torrey, our fellow of 1889-91 at Strasburg, and student in Berlin the past year, is with us pursuing oriental studies and giving instruction in Hebrew and Syriac.

Your committee on theological seminaries said at the seventh session, "We are inclined to think that the most prevailing shortcomings of our seminaries are now in the line of that training which shall give them command of voice and bearing as public speakers, or ease and understanding in evangelistic work."

Berkeley Temple aids us to correct one of these defects. The other, pulpit delivery, has long been a stronghold of our curriculum. The rare intelligence, quick sympathy, and popular gifts of Prof. J. Wesley Churchill have never been more effective than the past year in teaching students how to read and speak, as becomes the Christian pulpit of to-day. He has done this masterly service to the ministry none the worse, but rather the better, for his exacting labors in Phillips Academy. Through him this famous seat of secondary education has exerted a collegiate and even university influence on seminary life. His colleagues are grateful that his ears have been deaf to the voices from the Pacific coast seeking to charm him away from a chair peculiarly his own. They are happy that he is to enrich his work the coming season by lectures on English literature.

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In connection with endowed lectureships, Andover has listened to able and stimulating courses during 1889–92, from ex-president Robinson of Brown University, on "Foreign Missions"; from president Schurman of Cornell, on "Belief in God: its Sources and Grounds"; from Rev. F. F. Ellinwood of the Presbyterian Board, on "Comparative Religion"; from. Prof. Shaler of Harvard, on "Modern Science and Religious Beliefs"; and from Rev. A. H. Bradford of Montclair, on "English Congregationalism." Each of these courses has been an aid rather than an interruption to our work.

Andover rejoices to share in the prosperity as in the purpose of her sister seminaries. She wishes them all God speed. We have felt called by our history and surroundings, however, to three lines of development, which, united if not singly, may be deemed somewhat distinctive.

The first is the critical study of the Old and New Testaments in the original tongues. The second is the fundamental investigation and exposition of Christian Ethics by the Chair of Christian Theology. The third is Christian Economics, which Rev. Prof. William Jewett Tucker is emphasizing in a way and to a degree more in accord with the Master's preaching of the kingdom of God and the needs of modern life than has always been the case. Applied Christianity is the keynote of much of the labor in the class room and out of it. Christian sociology is magnified. The class prayer meetings, the seminary and church conferences, and the preaching of the faculty in turn, as pastors of the chapel congregation from the chapel pulpit, have been colored by this thought. They have tended not a little to organize and to spiritualize the conception of the ministry among us.

If asked to characterize the seminary of 1892 by a single phrase one might name its freedom or its candor, its reverence, its ardor in study, its hopefulness, its union of stability and progress, its vital religious experience, its making all branches of knowledge and life tributary to christian truth. Underlying and overtopping all these traits we note and honor the missionary spirit. Never has this flamed more brightly than in these days of biblical criticism. The Andover House in Boston is the expression of it in the city. The Andover Band, just ordained unanimously by a Maine Council, as in the hush of a revival, is the expression of it in the country. Give it opportunity, and it will break forth where our alumnus, Joseph Nee-Sima laid down his life for the heathen.

The eighty-fourth year of the institution opens with an attendance unusually large. It is the strongest of motives to the new endowments and buildings, which are, ere long, to be added to the old.

We humbly recognize the good hand of God, finally, in two decisions. The first is that of the Bartlet professor of sacred rhetoric to decline in our favor the presidency of Dartmouth College. The second is that of the board of visitors of September 6, dismissing the amended complaint against the Brown professor of ecclesiastical history, our honored president.

Respectfully submitted in behalf of the Faculty,

JOHN PHELPS TAYLOR.

ANDOVER, MASS., Oct. 3, 1892.

BANGOR.[1]

Bangor Seminary holds steadily on its way, under the shadow of the great loss which has befallen not us alone, but all the churches. The vacant chair has been, we believe, wisely and efficiently provided for, and the spirit and influence of Professor Stearns will long survive in the seminary. Progress is constantly made in all departments, and the steady increase in the number of students shows that the seminary is appreciated by its constituency. No other of our seminaries, it is believed, holds a more important relation to the churches to which it ministers. The fact that it continually provides about sixty per cent of the Congregational pastors of Maine proves the vital importance of the seminary to this great State, so largely missionary ground.

Over forty students have been in attendance during the past year, and the prospect for the coming term indicates a still larger number. Plans for enlarging the course are being gradually carried out, insufficiency of funds being the chief obstacle to more rapid development.

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Two features, probably to some extent distinctive of this seminary, deserve especial mention:

The size of our classes permits a great deal of work with each student, by and for himself, and admits of the adaptation of our course in general to the varying needs and capacities of individual students.

The special department of New Testament Greek, established a dozen years ago, proves increasingly attractive to earnest young men who have been unable to secure adequate training in the language, and yet are not satisfied with an English course. There is no reason why any young man should not thus acquire the key to the New Testament in its original form.

The missionary spirit, always characteristic of this seminary, which was founded solely for missionary purposes, is believed to be especially fervent just now. Several of the students hope to enter the foreign field, while home missions always claim a large share in our classes, and each year the demand several fold exceeds the supply of candidates for ministerial service in our churches.

Some new features in the seminary may be noted as signs of progress: —

1. Several courses are offered and now being pursued in advanced Semitic studies.

2. The remodeling of the library room, and the completed reorganization of the library, under the Dewey system, renders nearly twenty thousand volumes thoroughly available, through a minute classification by subjects. The library funds have also been increased, and the annual additions correspondingly enlarged.

3. A lectureship has recently been established by the alumni, to furnish special instruction in the seminary on various subjects, religious and sociological, from those best qualified to treat them.

4. The construction of a fine gymnasium is secured, and will proceed without delay.

These are signs of youth in this seminary, now almost eighty years old. But its great hope and inspiration are to "grow in the grace and knowledge of our Lord and Saviour, Jesus Christ." And we believe that, having been chastened by the Divine love, we shall experience, in larger measure than hitherto, the other privileges of sonship to God.

We rejoice greatly in the prosperity of all our theological seminaries, and we ask a place in the prayers of our brethren in all the churches, that they remember us in our affliction, that the hand of the Lord our God may be upon us for good.

In behalf of the Faculty,

C. J. H. Ropes.

HARTFORD.[1]

The history of Hartford Seminary since 1889, contains a mingling of events apparently prosperous and apparently adverse. The smooth development of the policy of readjustment and expansion marked out in 1888 was checked for a period of nearly a full year by the serious illness of President Hartranft in 1890 and 1891. This providential interference, combined with the essential difficulty of establishing novel plans of administration and instruction, and the complications entailed by the [to us] most inopportune calls of three of our professors to other seminaries, has made the past three years somewhat anxious and difficult. We rejoice to say, however, that the triennium closes with prosperous indications for the present and the future.

In spite of the removals above noted, we now have a faculty of fourteen (eight professors, one associate professor, three instructors and two lecturers), the largest teaching equipment we have ever had. The recent changes have been made the occasion for a more scientific distribution of topics than formerly, so that original research and specialized instruction are made possible in most of the chief departments of theological science. The fraternal and enthusiastic union of the faculty in developing the policy of the institution is a continued cause of gratitude.

The curriculum has been very much extended in the past three years. Not only has the partition of work among the departments been made more philosophical, and the standard of scholarship still further raised at every point but a carefully adjusted elective system was introduced in 1891. Two thirds of the regular course is now prescribed, while the remaining one third is chosen by the students from an extensive list of topics offered in all the different departments. The first year of this system proved an almost unqualified success. We are not likely to increase the proportion of elective work, but we hope to make the variety of topics offered for choice great enough to satisfy every possible need. The tendency of all this development is to emphasize the vast extent of the field legitimately included under the term Theology, and to show that in the near future, if theological schools are to rank with other professional and technical schools, the traditional three-years' course must be lengthened to four years. If this extension should become practicable, we should advocate increasing the proportion of elective work, especially in the last year of the course. Our facilities for post-graduate and special study have been steadily developed in connection with the regular course. In various ways, also, the institution has been actively identified with the new interest awakened in university extension and similar efforts for the popularization of professional knowledge.

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The funds of the seminary have lately been somewhat augmented, and its available apparatus immensely improved by the generosity of one of its oldest benefactors. The chief single improvement is the erection of the Case Memorial Library, a truly splendid setting for our large and priceless collection of books. This building, whose erection has been wisely planned and supervised by two of our most active trustees, bids fair to rank among the best of its class in the country. In it we are beginning for the first time fully to realize the treasures which our previous cramped quarters made entirely inaccessible. Our library already possesses unusual attractions for specialists in several directions, and no effort is being spared to make our special collections throughly available. It is worthy of note that during the past year we have acquired the Paine Hymnological Collection, which we suppose to be unrivalled in size and completeness in its chosen field.

In 1890, the faculty, with the approval of the trustees, began the issue of a bi-monthly periodical, which seems to have demonstrated its practicality and usefulness. It is possible that the two or three beginnings already made in the publication of books under the general auspices of the Seminary may point toward another field of future activity.

The number of students has fluctuated somewhat since our last report. The rigid insistance upon college graduation as a condition for admission, the uncertainty incident upon the president's illness and the induction of new instructors, and the popular misapprehension of the divergencies of our system of instruction from that traditional in many seminaries, — these causes produced a decline in our roll for a time. The recovery from this seems to have begun. It is too early to speak of the results of opening the institution to women on the same terms as to men. But we have been much pleased by the exceptionally high and promising work done by the two women who are now beginning their Senior year. Three others are now entering upon a regular course.

We are happy to say that the general spiritual tone of our institutional life has remained as in years past. Much of the delightfulness of our experience is due to the fraternal way in which professors and students are enabled to associate. Much of it is due, also, to the identification of all with the practical Christian life of the city of Hartford. Our system of detailing every student from week to week for a variety of evangelistic and other personal effort has been perfected and made highly fruitful both to the workers themselves and to those whom they have sought and influenced. For the many manifestations of this power of God in our midst we cannot be too thankful.

From the many general considerations regarding theological eduation which our current experience is forcing upon our attention we select one or two that merit special mention here.

I. We believe that our colleges should take greater pains for the benefit of those who are likely to enter the ministry. In some way an amalgamation of interests and methods between the colleges and the seminaries should be effected, so that the foundation for the studies of the latter should be adequately laid in the former. For example, in the field of the languages, we hope that the time is not far distant when the seminaries shall be relieved of the strictly linguistic study of rudimentary Hebrew as they are of that of Greek. We hope that the almost indispensable nature of German as a tool for a scientific student will be more fully seen. We hope, further, that the minute study of English linguistics, rhetoric, and literature will rapidly become more universal. The necessity of these languages to a theological student are so obvious that no one could object to a plea for better facilities and stricter teaching of them all in the colleges where theological students are fitting for their professional course. Analogous pleas might be made for the better adjustment of work in historical, æsthetic, and metaphysical subjects. We are glad to note that signs are not wanting that the need of such adjustments is felt by several colleges, and that in some institutions the candidate for theological work is thus placed on an equality with candidates for medical, technical, and other professional work.

II. The prime purpose of a theological seminary is plainly the training of men for the active pastorate. But it is becoming clear that the training for this office must have more faces than was formerly considered necessary. The extraordinary diversity of the demands on pastors in different places and in different kinds of churches, and the increasing diversity in the natural aptitudes of those that are called into pastoral service, indicate the need of a decided broadening of the scope of theological seminaries. More subjects need to be treated, and all subjects need more specialized handling than heretofore. More teachers, more elective latitude in the curriculum, more encouragement of specialistic investigation on the part of both faculty and students,— these to us are imperative needs in theological education, as in mechanical and biological and sociological education. For the effecting of this extension of theological work neither money nor energy nor time should be grudged. We rejoice in the elastic and enthusiastic enterprise of our administrative constituency in realizing and accepting this obligation. All the varied lines of our institutional policy are dominated by the idea that in the seminaries, if anywhere, the universal connection of Christianity with every department and phase of the world's life should be actively demonstrated.

III. The working out of this thought has led us not simply to inaugurate work in several subjects not before ordinarily treated in seminaries and to seek after a unification of all subjects into a more philosophical system, but also to recognize at least two duties of the seminaries to our common Christian life that have not always been fully felt. One of these duties is to provide somewhere in connection with the central theological course for the wants of those men and women who are called into positions of responsibility as teachers and leaders outside of the regular pastorate. We foresee that the number and the needs of such students will steadily increase. We do not pretend to have discovered any satisfactory way of obviating all the difficulties of co-ordinatng work for them with that for ministerial candidates.

But we feel bound to begin and continue all experiments for their benefit that seem from time to time practicable, so far as such experiments do not interfere with our primary work. In such experiments we feel warranted in expecting the increasing sympathy and coöperation of the churches and of sister institutions. The other duty is to encourage among our faculty, advanced students, and graduates as much independent study and publication as is possible upon all subjects of Christian interest, not as a matter of mere personal scholarship, but as a due contribution to the progress of common Christian thought. Christian scholarship is not worthy of itself unless it is continually engaged in constructive effort. In short, in a theological institution, as in every other institution of learning, the duty of investigation. is parallel with that of teaching. We have reason to hope that as time goes on the results of our conviction in this regard will become more and more evident. Here, as elsewhere, we look for the sympathetic interest of all who believe in the transcendent place in the thought and life of humanity of true, spiritual Christianity.

PROF. WALDO S. PRATT.

OBERLIN.[1]

PROF. A. H. CURRIER.

OBERLIN Theological Seminary, established in 1835, has just entered upon the fifty-eighth year of its history. It now offers three courses of study: the regular Classical, occupying three years; the English, covering two, or, in the case of some, three years, and the Slavic, three years.

The Classical Course is similar to that of other theological seminaries, and requires of applicants for admission to it, in addition to the primary qualification of a good Christian character, evidence of such scholarship as will enable them successfully to pursue the studies of the course, the standard of scholarship demanded being a full collegiate education, or its equivalent. The seminary, since its foundation, has sent out from this course into the Christian ministry five hundred and two graduates.

In this course we have, in recent years, made several important additions, which, we believe, have greatly enhanced its value. While strenuously maintaining a high grade of requirement and scholarship in the old standard branches of study in the Hebrew and the Greek Scriptures, Dogmatic Theology, Practical Theology, Homiletics, Elocution and Church History, we have opened, as electives, to the students of this course, new branches of study recently established in the college, viz., higher courses in the history and the nature of Philosophy, and studies of the sociological questions and problems that are exciting special attention at the present time.

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We have been able to insist upon and obtain a higher standard of work in the Classical Course since establishing the English Course, by placing in the latter men whose qualifications were not such as to enable them to pursue successfully the former.

The English Course was established in 1887. It was designed for capable young men, who seek to enter the ministry, though having only an English education, and debarred, for lack of mental discipline and linguistic scholarship, from pursuing successfully the advanced studies in Church History and the Hebrew and the Greek Scriptures which belong to the Classical Course.

The situation at that time was this: 860 churches — about one fifth of all in our denomination — were without regular ministerial supply; 90 churches had been dropped from the list during the previous year, while 197 new ones had been added. We need not dwell on the pitiable condition of things resulting from the extinction of a church in a community or the closing of the house of God. In view of this pitiable condition in so many places, we thought, if the Classical Course in the seminaries, designed for college-trained men and requiring such for its successful accomplishment, be insufficient to supply our churches with needed laborers in the ministry, though this lack of ministers has been proclaimed in our religious papers for the last two decades, we should be willing to increase the supply by opening a course of study for the ministry to picked men of the right sort that have received but a common English education.

The experience of the Christian church has shown that such men, possessing good powers of mind and speech, with evangelic zeal, often become effective preachers. We therefore believed that by two or three years of judiciously applied study, men of this class could acquire such a knowledge of the English Bible, of systematic and practical theology and of the principles of sermon making and delivery, as would qualify them for usefulness in many fields. Certainly, we thought these men with such a training would prove more serviceable to our churches than the men without training that now enter in considerable numbers by "a short cut" into our ministry, or are drawn to it from other religious bodies, where the standard of preparation is very low.

The course of study adopted was carefully planned to accomplish this aim. Its success has even exceeded expectation. During the five years it has been in operation, about one hundred and thirty students have been enrolled in it, twenty-eight of whom having finished their studies have gone into the ministry. Their achievements in the class-room and their appearance at the public examinations have been very creditable and satisfactory, so that the official visitors of the seminary, eminent clergymen, in their annual reports, have spoken warmly of the new course. "I most heartily approve of this new department," says one; "and I am satisfied that it will not detract from, but supplement, the Classical Course."

The promise thus given in the class-room and in the public examinations has been abundantly fulfilled by the success of the men since leaving us. They have readily found fields of labor and in those fields proved efficient ministers. Thus our action in establishing the course has been justified by its results.

The Slavic Department in Oberlin Seminary, established in 1885–86, was started at the instance of the officers of the American Home Missionary Society, and has for its object the training of Christian young men of Slavic parentage for missionary work among the people of their race in the United States. The course of study occupies usually three years, is pursued in English and Bohemian, and includes those branches that ordinarily fit men for the ministry. This three years' course is not rigidly adhered to, owing to the character of the students received into it. They differ widely in age and mental attainments, and we are compelled to adapt our training to individual needs. Some have been able to take the classical seminary course, and have acquitted themselves with honor in it; others, with less attainments, have been led along a path of studies selected from the college and the seminary curriculum, the connection of the seminary with the college proving of great advantage in the accomplishment of this work. The students of this department are picked men, such as Dr. H. A. Schauffler, superintendent of missionary work among the Slavic peoples of our land, has been able to discover among them, and whom he deems fitted by character and ability for the work of preaching the gospel to them. Our Slavic Department may be said to be under Dr. Schauffler's special care; upon his recommendation only are students admitted to it, and they remain, to a considerable extent, under his supervision and direction as long as they are with us. Graduates from this course are now laboring in the chief centres of Slavic population in our country, in Cleveland, Toledo, Detroit, St. Louis, St. Paul, and elsewhere.

OUR PRESENT NEEDS.

First. We need a large increase of beneficiary funds to assist our poorer students. In all theological seminaries the pecuniary aid given to such students forms an item of expense as constant and necessary as any other. We must annually disburse among such students of the Classical Course of Oberlin Seminary from $2,100 to $2,400; and among those of the English Course from $1,200 to $1,500. Our main dependence for securing this amount has been hitherto upon the donations of benevolent people, to whose attention we have brought the subject. But this method of procuring the money needed for this purpose is uncertain, harassing, and difficult. A far better way is to endow us with funds whose income shall be adequate to supply what is needed. An endowment of $50,000 or $75,000 for this purpose would give us inexpressible relief. Have not our fifty-seven years of work and the service done by the seminary to the cause of Christ in training more than five hundred men for the ministry entitled us to this relief?

Second. We need a special endowment for our English Course. From the beginning, the theological faculty has been charged with the responsibility of raising funds for its current expenses. We assumed and have so far carried this responsibility, though a burdensome one, in the confident hope that the course, when proved successful and of great use to the work of the gospel, would find ready supporters in the Christian public. For five years we have now carried this burden of anxiety and labor; the course thus sustained has been well tried and its usefulness established beyond question; we, therefore, earnestly appeal to our friends and those who love the Kingdom of God to give it an endowment that will place it on a firm and lasting foundation. The sum of $50,000 is wanted to do this. Such an endowment is our present most urgent need. Unless soon obtained the course, we fear, will have to be discontinued. The burden of maintaining it by the present method is insupportable.

OBERLIN, Sept. 25, 1892.

THE PACIFIC.[1]

REV. PROF. GEORGE MOOAR.

THE Minutes of the last National Council make note that a statement from the Pacific Seminary was made but that the statement was "missing," when the Minutes went to press. If I mistake not, no statement in behalf of this institution has ever been incorporated in the printed report of the Council's proceedings.

The Rev. Prof. Dwinell, who represented us at Worcester and who preached the sermon at that session, had only a few months more of service with us. Although his immediate connection with the faculty had been brief, six years, his agency in the organization and maintenance of the seminary had been eminent from the beginning of the movement in 1866. In April of the present year, the Rev. Prof. Joseph A. Benton, our pioneer teacher, after twenty-three years of patient continuance rested from his abundant and multiform activity. He did not rest, however, without having the assurance that the seminary was about to enter on more adequate resources. Three months before he died, a member of one of our California churches had added $50,000 to our endowments and within three months after an equal sum, of which we had the expectation, was received from the widow of one of the pioneers, now resident in Vermont. Dr. Benton himself left property to the institution, which, with the sums just named nearly doubled the funds set apart to theological training.

These gifts have made it possible to increase the faculty from the old limit of two, or at most three teachers, to five. The library has likewise been enriched. The attendance of young men has been advanced. We might of spoken three years ago of a yearly average of twelve; the catalogues of 1889–92 show twenty-three. During the early decades, the conditions have not been favorable for large numbers. In 1869, the membership in the Congregational churches of the Pacific States was but 2,577; ten years later it had reached 5,609. The Christian families were not numerous enough to supply us. Besides, few men were as yet graduating from the colleges under our denominational auspices. The universities under secular control furnished small incentive to their graduates in the direction of the ministry. Under these circumstances it is surprising that so many students have been educated here and it is not surprising that there has not been generally an an ideal literary preparation. But things are changing for the better. Our Congregational constituency is ten fold what it was. Our own colleges are fuller of promise. The secular universities have sprung into high rank and are attracting hundreds. The Christian forces in these centres are gaining strength by better organization.

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It has been necessary, and we have deemed it fit and wise to give all encouragement to men of mature years to take brief courses of preparation for the missionary work needing to be done in these new States, but with no intention of lowering the standard of attainment for the permanent pastorate. On the contrary, our aim is to raise that standard. Our graduates are making good reports of their work in the foreign as well as in the home fields. Our position, in full view of the port from which missionaries take passage for the largest regions waiting to be evangelized, stimulates inquiry and urges the evangelistic spirit.

Much remains to be done to provide more suitable buildings and to supply the ample facilities which theological training in this age demands. In asking for these we are not restrained by the possible query, whether seminaries have not been multiplied beyond the need. If that query may be lisped elsewhere it cannot be beside this ocean. Here is an unlimited opportunity, and there is at present no competition.

YALE.[1]

It is the aim of this institution to combine thoroughness and comprehensiveness of theological education, in a spirit of evangelical freedom, with practical incentive and guidance for the work of the Christian ministry. It recognizes the demand of the churches and the need of our time for a thorough professional equipment by enlarged courses of scientific instruction and by improved methods of practical training. In the development of the university ideal, which marks the administration of President Dwight, the seminary is brought into increasingly close connection with other departments of the university. All departments of the institution are open to the theological students. They are thus able to continue studies already begun in their college courses, or to supplement defective college courses. And these studies, such, for example, as the mental, moral, social, and historical sciences, and English literature, to which perhaps may be added some of the physical sciences, and are in many ways allied to or cognate with theological study, become tributary to a comprehensive theological education. While fidelity to the theological curriculum is insisted upon, the Faculty regard it as an important addition to the privileges of the seminary that students should be able to supplement the distinctively professional studies by those that are closely allied and tributary to them. Of such advantages the students very largely avail themselves and with good results to their professional equipment.

The university offers exceptional advantages to those who wish to continue special theological studies and to take up additional studies in connection with the graduate class. The philosophical department of the university is open to such students, and those who desire may combine theological with philosophical studies with reference to the degree of Doctor of Philosophy. A very considerable number of our students have taken this degree, and have become successful teachers of philosophy and of other branches of knowledge in our colleges and other public institutions. The advantages thus offered by the seminary and other university courses have thus far proved sufficient, without other inducement, to secure a good proportion each year of graduate students; and this movement in the interest of graduate study, first initiated by this seminary, has more than realized the anticipations of its original patrons.

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It is expected that the introduction of a considerable number of graduate scholarships may in the future still further promote the interests of graduate study. In harmony with the necessities of a practical as well as comprehensive theological education and of the tendencies of the time towards specialization, optional courses have been introduced to a limited extent into the seminary curriculum. But in harmony also with that cautious and conservative spirit that characterizes the administration of the university, as related to the whole important problem of optional studies, the theological Faculty have not thought it wise to abandon to any very great extent the time honored course of prescribed studies. With hospitable attitude towards all modifications that seem to be required by the changing conditions of time, they still desire that the seminary remain faithful to what seems to them, the ever increasing demands of thorough education and training in all branches of theology.

It is natural that the intellectual life of the institution should be a somewhat marked characteristic. It certainly does not lack in intellectual vigor and enterprise and, one may add, a generous intellectual freedom. True academic freedom has been the mark of this institution from the first, but it does not wish to push beyond the limits of evangelical freedom, nor does it. The intellectual life is subordinated to spiritual interests and devoted to practical aims. It is not forgotten that this seminary was founded for the education and training of Christian ministers, and the need of spiritual fitness for and of practical adaptation to the work is not ignored. The desire of our students to become effective leaders of the churches and to reach and influence men in moral and religious life is noteworthy. Provisions for the most effective practical training of students is kept in mind.

A larger provision than hitherto for elocutionary teaching and training has been made for the future, and one who is recognized as pre-eminently a master of his art has been put in charge of the work. A lectureship which, it is anticipated, will develop into an endowed professorship of Christian ethics as applied to social questions has been established and, in the hands of a teacher who is thoroughly competent to grapple with those questions not only in a Christian but in a scientific manner. Then the application of Christianity to practical social life is discussed not only as a problem of the organized church, but as a larger problem of Christian ethics.

In addition to the well known Lyman Beecher lectureship, other lectureships relating to the practical interests of church life have been introduced, and men of experience and observation in various lines of practical Christian work meet the students in a familiar way, and keep the claim of the needy world without, before their attention. There is at present, and has been during these later years, a very marked interest in missionary work, and especially in home missionary work, and in city evangelization.

The Washington Band, numbering men of strong intellectual force, and thorough intellectual equipment, are doing effective and substantial work in rescuing a lost respect for Christianity, and in bringing into the church the intelligent and influential portion of the communities where they are at work. Their success is a triumphant vindication of the claim that the Western field demands our best equipped men.

The present year opens with unusual promise for effective service in city mission work in New Haven. Most of the students are engaged in some form of Christian service in a large and growing community where there is increasing demand for such service, and nearly one half of the whole body of students have committed themselves to some form of city mission work. The valuable services of the city missionary, a graduate of the seminary, and a man of large and varied experience in this branch of Christian work, have been secured for general and special guidance in the work. Opportunities are thus opened for evangelistic preaching, for other assistance in special evangelistic services, for visitation in needy families under the care of the City Missionary Society, for work with boys' clubs, for hospital, jail and almshouse visitation, and, especially to be named, district canvassing in the broken down sections of the city with reference to a thorough study of conditions of moral and material want and with reference to a possible future comprehensive effort at practical relief. All this is undertaken with fresh enthusiasm and with good promise of results.

It is claimed that it is possible to combine with devout feeling and a practical Christian spirit, the most thorough and enterprising intellectual activity, and with practical tact a comprehensive and thorough intellectual equipment. And this ideal, it may be claimed, is fairly well realized in the student life of Yale Theological Seminary.

The writer regrets his inability to attend the meeting of the National Council as delegate from the seminary, and sends in behalf of himself and his colleagues his cordial Christian greeting.

LEWIS O. BRASTOW.

REPORT OF THE COMMITTEE ON THEOLOGICAL SEMINARIES.[1]

It is with profound gratitude that we are permitted to report in terms of almost unmingled congratulation. Without exception, so far as we are aware, our seminaries are rejoicing in the possession of enlarged facilities and growing prosperity. Since the last Council, however, we have to mourn the loss of two instructors in the far West, and of two in the East, one of whom was unequalled in his specialty, another just crowned as a leader.

The problems before these institutions are grave, and such as most vitally concern the welfare of the churches. The growing complexity of the work is making ever increasing demands upon them.

The work in cities is appalling in its magnitude, but is receiving earnest attention. Institutional churches, settlements like the Andover House, courses in Christian ethics and sociology, electives, and for study abroad are among the enlarged facilities for meeting this demand. These are excellent and, perhaps, adequate, if they are kept closely in touch with the supernatural and spiritual, and not allowed to degenerate into mere humanities.

Meanwhile, the problems of the country remain, but are receiving less attention. We note with pleasure the Andover Band in Maine, significant in that it is in the East instead of the West. But the supply for the country is inadequate to meet the demand. The refinements of instruction, needful for the city, perhaps unfit one for the country, and fellowship men are more likely to find chairs than pulpits. However this may be, the number furnished by the seminaries falls far short of the necessities of the churches, and they are confronted with the alternative of either closing their doors, or finding some other source of supply. While special courses are meeting with less favor than formerly in the seminaries, other institutions are offering to do this work, whose students sometimes make it embarrassing to councils when they apply for ordination. Would it not be better for the seminaries, while not lowering their standard, so to broaden their courses as to provide for this work, so long as it has to be done, and thus keep it in accredited and qualified hands? We are pleased to note in this connection the increased prominence given to the study of the English Bible in some of the seminaries. Might there not also be some further division of specialties agreed upon among them, each institution giving particular prominence to the needs of its own locality?

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There are other problems incident to the critical spirit of the age. We are in the midst of a profound and world-wide movement for the re-examination, if not reconstruction, of theories of the Bible. This should be recognized, welcomed, and encouraged. Still, it is a question, important as delicate, how much of this work of investigation and reconstruction should properly enter into the training of those who are to become ministers. Your committee feel that, in the main, this should be left to scholars and specialists, and that for the informing of minds, not yet settled in their convictions, better results will be secured, and the confidence of the churches better be maintained, when, without flinching from difficulties, the *staple* of instruction consists of established and accredited truths. Speculations are valuable, often invaluable, but they cannot take the place of saving truths in converting men. The higher criticism will help us to understand the Bible, but it does not call upon us to accept its hypotheses until they have become established conclusions.

In this connection, we are impressed with the wisdom of selecting those who are to train our ministers from those who have had actual experience in the pastorate. There is some ground for fear that the best practical results will not follow if this work is put too largely into the hands of those just from their studies in foreign lands. It was a pregnant remark of President Gates of Iowa College, soon after his return from such studies, that "for work in America one needs first to be de-Germanized."

Perhaps it is due to this critical spirit, also, that the demand for pulpit orators is greater than the supply. Inordinate application of the critical faculties may weaken the rhetorical and nervous energies for most effectively uttering the truth when acquired. For preachers who possess this power in a high degree there are waiting to-day thrones of influence that kings might covet.

Your committee is impressed, also, with the importance of giving larger relative place to the study of the history of American religious thought. Familiarity with the thought of the fourth century is valuable, but for preachers who are to live and work in this land and age surely that of the eighteenth and nineteenth is at least equally so. American thought for American life. Few of us know how rich it is. Surely this, like international and national councils, will tend to develop enthusiastic loyalty to our denominational life.

Finally, we are impressed as never before with the feeling that all training for service is hopelessly defective unless it is saturated with the spirit of Christ who gave himself for a lost world.

MARVIN D. BISBEE.
JAMES BRAND.
GEORGE W. WAINWRIGHT.
EINION C. EVANS.

REPORT OF THE COMMITTEE ON SABBATH OBSERVANCE.

THE question of a right observance of the Christian Sabbath grows more urgent and important with each passing year. The National Council does well seriously to consider it.

We assume that the validity of the decalogue is not a matter of debate here or in any evangelical assembly. We do not stop to prove that the fourth commandment still remains of binding force upon the conscience and life of every man who waits upon God reverently and obediently to know His will. Written by God's own finger upon tables of stone, and yet more deeply graven in the constitution of man and the subject animals, its uses for necessary cessation from the ordinary toil of life and the education of the religious nature, are too well established in all human experience to require further proof that the Sabbath is of divine appointment and of perpetual obligation. Nor is it deemed needful to take more than a passing notice of the effort to wrest that saying of our Lord, "The Sabbath was made for man and not man for the Sabbath," from its manifest inculcation to a shallow and superficial defence of all manner of desecration. Nor yet again are we frightened by the bugbear of "A Puritan Sabbath" as something to be feared and carefully avoided. There may be the remotest possibility that the great command can be too strictly and literally observed, but the probability is not dangerously imminent. And from that same Puritan Sabbath and the godly men and women who held sacred its every hour, has come down too large and goodly an inheritance of every blessing that can endow a nation with enduring riches, to lead us to despise their example or to lessen our heed that we walk in their footsteps.

I. The fact of an increasing disregard of any proper observance of the Christian Sabbath is too apparent to require more than its assertion. Especially is this true in all our large cities. Excursions by boat and train abound during the entire warm season of the year, and are patronized by scores of thousands of people on every Lord's Day. All sorts of enterprises with political, philanthropic, social, and sometimes even with religious ends in view, using the Sabbath as their day of opportunity, appeal to the thoughtless and excitement-seeking public for countenance and aid. Theatres, concerts, often alleged to be "sacred," and freak exhibitions flaunt their attractions and prosecute their regular business precisely as on any other day. Base ball and other athletic clubs play their games and gather their noisy crowds. Passenger trains on all our leading railroad lines increase in number, while the belated freight traffic is expedited with enlarged right of way. The Sunday newspaper is vociferously cried from early morning till midday, and even thrust into the faces of those on their way to the house of God. The drinking saloon, of course, plies its destructive trade, openly or by stealth, unceasingly, day and night.

Nor is this all or the worst. There are yet other alarming indications of a careless and indifferent sentiment regarding the sacredness of the Lord's Day that are well calculated to awaken anxiety as to where all this drift is to end. The infection has spread to the ranks of professing Christians. To some extent — although we may hope not generally — these may be found participants in most of the forms of desecration already noted, but in a far more noticeable degree in one other direction, viz.: that of Sunday travelling. This is deliberately and intelligently planned for. In the prosecution of business and for no other purpose, trains are taken on Saturday night that speed on their way all day Sunday and reach their remote destination late that night or in the early part of Monday. Thus a day is "saved" to business at the expense of a violated command. In other instances noon or afternoon trains are taken on Sunday, involving travel for the remainder of the day and into the night or following morning. Return trips are planned and carried out on the same basis. This has come to be of so common occurrence as to attract no attention and provoke no comment. Thus the Sabbath is degraded into a mere convenience and ceases to be either a holy or a rest day.

And in steadily increasing numbers church members are contributing to this form of Sabbath desecration, and do it with apparent unconcern. There are, we apprehend, few if any members of this Council who cannot bear testimony to this lamentable fact. A case is within knowledge where a church member, with all his family, left the house of God at the close of a short introductory service and sermon preceding the communion, in order to take a one o'clock train on which the remainder of the day and night was spent, and which enabled him to reach his destination a business day earlier than otherwise he could have done.

The example of a somewhat noted doctor of divinity, — not of the Congregational denomination, — a year or two ago, may be recalled by some. Reaching New York by steamer from Europe Saturday noon, he took a later train, travelled all day Sunday and reached his distant home in time to appear before his admiring flock at the evening service, and effusively to inform them that his love for them was so consuming that he could do no other than hasten with all speed that he might look into their faces once more. In the presence of such shameful transgressions, how impressive is the reading of this simple narrative of the acts of the first disciples immediately following that transcendent sacrifice which stands unique and alone, alike in the annals of earth and heaven : —

" And that day was the preparation, and the Sabbath drew on. And the women also who came with Him from Galilee followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments ; and rested the Sabbath day according to the commandment."

Even ministries for the dead that could be reasonably postponed were not suffered to invade holy time ! And this, be it further noted, was after the declaration as to the Sabbath being made for man, and clearly indicates that His immediate disciples did not understand the Master's instruction as some would fain have us believe and accept it to-day.

II. Turn we now from this somewhat disheartening retrospect to inquire as to the cause of this alarming increase in the partial or total disregard of any proper observance of the Lord's Day. It is not far to seek. It is the love of money, as to which we have inspired authority that it is the root of all evil. Take away the gain that comes to every form of Sabbath-desecrating business, and it would shrink to proportions too small to be noticed. Excursions by rail and boat would cease. Athletic games would come to an end, and no longer would street car companies encourage them and actively interfere, as they do now, to defeat all efforts to secure their discontinuance through the operations of the civil law. Even the Sunday newspaper — the necessary advocate, apologist and defender of all forms of Sunday desecration, since it is conspicuous in the same condemnation — would discontinue its issues in thirty days after the fact was established that it did not pay in vulgar dollars and cents. We should no longer be treated to the shallow and sophistical pretence that it is engaged in doing an invaluable moral work. Its back would be turned on its vaunted mission of beneficence the moment its profits disappeared from view, and these depend wholly upon its advertising. Railroad traffic would be reduced to the minimum of absolute necessity, for already intelligent managers are not slow to discover that their employees are positively benefited by a seventh day's rest from their exacting labors, and that their corporations share in the benefits through an increased efficiency.

Linked to this greed of gain and largely contributing to its encouragement, is the desire for recreation to be found among the laboring classes. Closely confined to their toil during the six working days they clamor for the enjoyment which they think to be within their reach in the unoccupied hours of the Sabbath. And so they thoughtlessly insist that no inconsiderable number of their fellow workingmen shall be deprived of all Sunday rest and compelled to work seven days in the week, to minister to their desires, not discerning that every barrier that is broken down in this direction destroys one more defence erected between them and their exemption from similar demands. Nor can any candid and observing person among them deny that the recreation derived from Sunday excursions, to which they mainly resort, is a costly cheat and a disappointing sham. Whoever has witnessed the home-going of one of these expeditions — men, women and children fagged out, fretful and utterly uncomfortable, more tired than from the hardest day's work — must admit that the idea of there being any real rest or profitable recreation in such use of the Sabbath is a delusion and a snare of massive proportions. There surely is a better way.

The prolonged battle that has waged over the question of opening the World's Columbian Exposition on the Sabbath completely embodied the various reasons and excuses that are constantly met with and urged in justification of the desecration of the Lord's Day. The great educational and informing opportunities there to be found were dwelt upon with mock unction and solemn pretence, and the alleged deprivations of the poor workingmen, shut out, as was claimed, from any chance to visit this great school for the people with its gates closed on the Sabbath, were movingly depicted. But when, at last, Congress, responsive to the urgent and importunate appeals of Christian men and women everywhere, conditioned further national aid upon the presentation of a typical American Sabbath in connection with all other exhibits peculiar to our land, nothing more was heard of all this specious reasoning. It became at once a cold calculation in money making; a figuring up as to whether so many Sundays' gate receipts, less the expenses, would equal the aid voted from the nation's treasury. It was a simple sum in arithmetic, a question of profit and loss, as to whether the money paid for stock was to be returned with possible dividends — only this and nothing more. The welfare of the workingman or anybody else had as little consideration as the command of God. Neither was worth a rush. Had this grave question been left to the decision of the managers of that great exhibition, its gates would have been flung wide open on the Sabbath; excursion trains would have crowded each other on every line of railway having any connection with Chicago; the country within a circle's radius of two hundred and fifty miles would have been swept well nigh clean of its population upon successive Sundays, attracted by greatly reduced rates of fare and every enticing allurement that the ingenuity of man could devise. Many thousands of railroad employees, as well as others, would have been ground between the upper and nether mill-stones of hard and unremitting labor. The resulting demoralization as to the observance of the Sabbath would have been appalling. And as it was, even in Congress, the decision long hung in doubtful balance. And now, just as we supposed the long contest was at an end, the whole question is re-opened, and to-day we are confronted with a fresh struggle. The battle is still on. A desperate effort is to be made at the approaching session of Congress by the managers of the Columbian Exposition — now that they have in hand the money which they sought, and intent only upon their schemes of gain — to secure the repeal of the Sunday closing provision, and then let loose upon us a flood of Sabbath desecration. The Christian public all over the land must renew their vigilance and relax nothing of effort. They should not be trapped into the surrender of their entire ground under the specious compromise of a half day's opening, or the stoppage of the machinery with everything else free for exhibition and inspection, and the way opened for infringements of every sort. Consenting to such an arrangement, we should deserve, what we would assuredly receive, the merited derision of the world around us, keenly watching our course and ready to avail themselves of every concession to secure ultimate freedom from all restraint. It were better to go down in this effort with our colors nailed to the peak than to announce our own obituary as a moral force by dropping our flag to half-mast. The history of this struggle emphasizes anew the importance of arousing the conscience of the church, informing the masses of the people as to the dangers that await them in giving over the Sabbath to secular pursuits, and everywhere holding up before men the commandment of God, designed only for their good, and insisting that it ought to be obeyed.

III. And this leads us to inquire as to what needs to be done. Plainly the work of reform must begin in the church, for there has been a lamentable and distinct lapse in that quarter. One of its chief bulwarks is assailed and is in serious danger. It cannot condemn practices in which its own members are too largely involved. "Physician, heal thyself" will be the scornful and conclusive reply that will be made to every remonstrance, and that will hopelessly shut the door in the face of every opportunity for otherwise successful appeal. All participation in methods and business that involve a desecration of the Sabbath should be studiously avoided on the part of every Christian man. Sunday travelling, partial or entire, for business purposes, should be strictly discountenanced. Advertising in the Sunday newspaper should cease. Our duties in connection with Sabbath-breaking corporations, and our use of the multiplied daily conveniences of life which are too easily allowed to invade holy time, should be taken into careful consideration with a view to bringing the work of the Lord's Day, whether imposed upon ourselves or upon others, clearly within the limits of necessity or mercy. This should be done with the sincere desire to honor God. Seeking His guidance we may be sure that we shall not be suffered to go astray. Who can doubt that if the church thus rallied everywhere to the defence of an imperilled Sabbath, her testimony against its prevailing desecration would be listened to with profound respect, and her appeals would no longer fall upon unheeding ears.

Nor should our own observance of the Lord's Day be formal or perfunctory. It should be a glad and cheerful joining in the worship and praise of an infinite Benefactor and Friend. We should throng His courts with a desire to honor Him in the sight of all men, and to be instructed in all that pertains to that kingdom which, begun on earth, reaches on into ages incalculable and eternal With our citizenship already in another country, even an heavenly, we ought with the more consuming desire to seek to grow familiar with its speech, to learn of its laws, to catch its spirit, and to know more of Him whom to know aright is life eternal. They who thus seek shall surely find. They who thus wait upon God shall be blessed of Him, and unto them will He be so revealed that they will be won to His presence with ever increasing profit and delight. The church in such attitude found, "the problem of the second service," of which we are of late hearing a good deal, would be no longer so much as mentioned. And the world around, taking knowledge of our steadfastness, our devout joy, and our faithful attendance upon the means of grace, would be attracted to see and to inquire what it is that so fastens our attention, kindles our hope and enthralls our desire, and witnessing our good confession would themselves be persuaded.

Thus aflame with love to God, and joyfully obedient to His commands, the church could go forth to vindicate anew the sacredness of His Sabbath, now so widely trampled under foot, and to lift up before men everywhere the admonition sounded forth amid the thunderings and lightnings of Sinai — "REMEMBER the Sabbath day to keep it holy!" And then, turning to the "exceeding great and precious promises," which are held out to encourage men in ways of obedience, the church could proclaim in the hearing of this nation — so wonderfully born, so providentially guided, so graciously preserved — the words of Divine appeal, uttered long ago, and yet having a pertinence and a persuasiveness as if they were but of yesterday: —

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: —

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

Surely, for such a consummation for the church of God, and for our beloved land, we ought unceasingly to labor and devoutly to pray!

H. E. BAKER,
JAMES W. HUBBELL,
for Committee.

ON CITY EVANGELIZATION.[1]

THE INCREASED USE IN CITY MISSION WORK OF THE LAY ELEMENT.

When your committee received notice of its appointment by the Congregational National Council of 1889, to report at this meeting on "City Evangelization," and also learned that one hour had been assigned for the report and discussion of it, they felt that they could best serve the cause by selecting a single branch of the great subject referred to them. After oral and epistolary consultation, your committee chose as the subject for this report, "The Increased Use in City Mission Work of the Lay Element." They were the more willing to confine themselves to the discussion of this subject because it seemed to them to be one of the most practical, if not the most important, of the questions connected with the solution of the great and difficult problem of "City Evangelization."

After all that has been so well written in volumes like those of Loomis on "Modern Cities"; of Josiah Strong on "Our Country," and Riis' "How the other Half Lives," and so eloquently said in great conventions, like that of the American Home Missionary Society, and the Evangelical Alliance and The Christian

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Workers about the unevangelized masses in our cities and their crying need of the gospel; after we have been startled by statistics concerning the abnormal growth of cities and the rapid increase of foreign population; after all that we have heard about "National Perils" and "The Menace of the Modern City to our Civilization," about "Anti-Christian Socialism and Church Neglect," "Sabbath Desecration and Intemperance," can any intelligent observer doubt that the question of "City Evangelization" is *the burning question of the day*, one which *must* be solved, and that without delay, and to the successful solution of which the churches we represent are clearly bound to devote all needed strength and means.

While it would seem as though no more facts or figures were needed to rouse us from lethargy and stir us to the most intense activity in the work of saving our cities, yet a few results of the last United States census may not be out of place here.

While the increase of city population "has been quite regular from the beginning up to 1880, from 1880 to 1890 it has made a leap from 22.57 % up to 29.12, thus illustrating in a forcible manner the accelerated tendency of our population toward city life." In the North Atlantic Division (New England, New York, New Jersey, and Pennsylvania), 51.58 %, or more than one-half of the entire population, is contained in cities of eight thousand or more inhabitants. And while the total population in this division has increased 19.95 % during the decade ending 1890, the city population has increased 43.53 %.

In the North Central Division (Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, North Dakota, South Dakota, Iowa, Missouri, Nebraska and Kansas) "25.90 %, or a trifle more than one-fourth of the inhabitants, are classed as urban. In the past ten years the number of the urban element has nearly doubled, while the total population has increased but 28.78 %." "Chicago has added over half a million to her inhabitants, thus more than doubling her size in ten years. Minneapolis, St. Paul, Omaha, Kansas City and Denver, have expanded to triple or quadruple their former size."

When to this astounding growth of city population is added the fact that in many cities the percentage of increase of foreign population was greater during the last than during the previous decade, and when we further consider the moral and spiritual destitution of a large part of the later immigration, we get some conception of the rapidly increasing magnitude and difficulty of the task that confronts us in our cities. The unevangelized multitudes are vaster, the forces of evil are many and more malignant, and the Church of Christ is as yet only waking up to a realization of its danger and its duty.

A conflict more terrible and far-reaching in its consequences to our country, our posterity and the world than the War of the Rebellion is on us. Let us no longer hesitate to enlist in the ranks, to sacrifice time, treasure, health and life itself, in this holy war for God and humanity, than did the loyal heroes and heroines of thirty years ago to give themselves to and for their country. As "The Great Uprising" then saved Washington and the country, so let a new and "greater uprising" save our cities, the "Gibralters of our civilization," as they have well been called, and saving them, save our country and the world.

In reporting to the annual meeting of the American Home Missionary Society in 1887, the special committee appointed by the Congregational National Council of 1886 declared that "The only menace in these great cities is the menace of a neglected duty." Fearlessly and wisely said! It is ours to face the question of that neglected duty, and to answer the question, How can we as Congregational churches do our neglected duty to the cities? Your committee believes that what is needed is THE MINISTRY OF THE WHOLE CHURCH TO SAVE THE WHOLE COMMUNITY. Christ, the whole Christ, gave Himself for all, and gives Himself to all the lost; nothing less could save them. Christ asks no less of His church. Whenever the church, the *whole* church, gives herself for and to the lost world, it will be won for Christ. Whenever in any real sense her time, her talents, her experience, and her wealth are at Christ's disposal for the work of evangelizing our cities, those Gibralters will be taken. In other words, the lay membership of the church *as a whole* must join with the ministry in willing sacrifice and loving service for the redemption of our cities.

What an immense advantage we ought to have in this respect over the foreign missionary who goes into a heathen community single handed! With the church of Christ alive to its duty and on the ground, no task is too great to be accomplished, no difficulty too great to be overcome.

We would by no means be understood as hinting that our lay-membership has neglected its duty to the cities more than the ministry. We believe, that while many a pastor has longed to see his church show more active interest in city mission work, many a godly church member has greatly desired to see his pastor lead the way more fearlessly into needy fields. A great deal of admirable work is being done by the laity, — more than ever before; but it is only a beginning. The city missionary work of the church as a whole lies yet before her. The practical question before us is, How can the whole church be enlisted to work for the evangelization of our cities? In seeking an answer there is happily no need of theorizing; enough has already been successfully accomplished in this direction, — a good deal of it in the past three years, — to furnish sure data for our guidance in the future. What lessons have we learned?

I. The need of city pastors able and eager to lead their churches in the work of city evangelization, wide-awake to the exigencies of the situation; keen-sighted enough to discover the needy fields; endued with Christ-like love, zeal and faith enough to see in them, as Chalmers did in the worst part of Glasgow, "splendid fields," enthusiastic enough to kindle in their church membership an ardent desire to reach the spiritually destitute; wise enough to plan and organize city mission work for their churches to do, and strong enough to lead their division of Christ's army to success in the chosen fields.

Is this asking too much of our city pastors as a whole? We believe not. It is asking only what *must be* if the churches are to do their work, and if our cities are to be evangelized. It is vain to hope that the cities can be evangelized by the comparatively small band of paid missionaries now employed, or with the use of the scant means now furnished. The churches, the whole body of Christ in any given city, must evangelize it. They are by Christ's own plan the leaven which is to leaven the whole mass, the army which is to take the citadels of sin But churches, no less than armies, need leaders. But it may be said that few men come naturally by the gifts that fit them for such leadership. That may be; and yet, it is true, for experience proves it, that many a man only needs training and practice to develop a power of leadership that would otherwise remain latent. Here we gratefully acknowledge the Divine hand, which within a few years past has led to such an addition to the training of students in a number of our theological seminaries as is calculated to fit them to be organizers and leaders of churches in city mission work. Much progress has been made in this direction since the last meeting of our National Council. Andover Seminary, with its house in Boston; Hartford, the first of our seminaries to introduce sociological instruction and practical training in city mission work; Chicago, with its unlimited opportunities for practice in city work, and the first to appoint a professorship of Christian sociology; and Oberlin, sending students to near-by Cleveland to work over Sunday under the direction of city pastors, give rich promise of admirable results in well-equipped ministers for leaders of Christian work among our city population.

But we see more than merely rich promise for the future. Results already achieved make it certain that it is perfectly feasible for city pastors to lead their churches in solving the problem that confronts and often alarms us.

In Boston, Mass., are two notable examples: Berkeley Temple and Clarendon street Baptist church. In the former, Rev. C. A. Dickinson, who, working on the Pauline principle of being all things to all men, that by all means he may save some, has his assistant pastor, five or six male and female lay workers, a pioneer committee which looks up various kinds of work, an observation committee which watches Christian work elsewhere and reports, a staff meeting once a week to report the week's work and plan for the next week's work. With its doors always open, its pews free, its Chinese Sunday school of eighty, its relief department for the needy, its entertainment department and its industrial department, which conducts various evening classes, with its over one hundred church members actually engaged in some form of Christian work, that church, which in April, 1888, was such a failure that it proposed to sell its building, is doing a great work and is reaching many of the six thousand non-church goers out of a surrounding population of thirty thousand whose names its pastor has on his books.

In the Clarendon street church Dr. A. J. Gordon has an assistant pastor; six evangelists are connected with the church, most of them without literary or theological education, but greatly blessed in winning souls. These give their whole time to preaching the gospel in connection with the churches, and especially in destitute regions. The central church thus reaches out to aid the weaker ones. A company of seven or eight business men and a number of women hold revival services in such churches as request their help. A band of twenty to thirty out-of-doors workers gather every Sunday morning in the vestry, and, after prayer for divine aid, separate into companies and go to car stables where conductors and drivers are congregated, who get little or no chance to go to church, and to the wharves, where sailors and loungers can be reached by song and gospel word, and where in one year the service leader took the names of seventy who gave credible evidence of conversion in connection with the dock work. Dr. Gordon said recently that this work had proved an incalculable blessing to the workers themselves; he adds, " Life produces life, and activity reacts in larger activity," and proves it by the fact that during the year past five of their choicest young men and women have, through the inspiration of home work, been led to dedicate themselves to foreign missionary work.

If there were need of multiplying examples, we could point to Hope church, Springfield, Mass., which some of us well remember as a weak mission church, and which, under the wise and enthusiastic leadership of Rev. David Allen Reed, became the mother of the remarkable group of training schools of which we shall speak later; to the Fourth Congregational church in Hartford, Ct., which proved the training school for Prof. Graham Taylor, and which has steadily and successfully prosecuted evangelistic work through the organized effort of its lay members; the Niagara Square People's church of Buffalo, with its economic congress; the Plymouth church of Milwaukee, which, under Rev. Judson Titsworth's strong leadership, has put up a large institutional church building, and the first church of Jersey City, where Rev. J. L. Scudder is fighting the saloon power with his people's palace work, which is generously supported by the wealthier sister churches in Montclair and Orange. That church has developed a company of earnest men and women who give most of their time to evangelistic work in rescue missions and work among sailors. Another company composed entirely of ladies conduct a sewing school and kitchen garden among poor girls. A company of some thirty men and women mingle with the young men and boys drawn in by the people's palace work, and quite a number of able laymen and women are active workers in that church's Morris street Mission. The principle constantly held up by the pastor is that every one must *do* something for Christ and in a practical way. Especially is the thought emphasized that each Christian man and woman should become acquainted with some poor degraded family and become its friend, adviser and helper.

In Mansfield, Ohio, a city of 13,473 inhabitants, the Congregational church of which Rev. James W. Hubbell, D.D., is pastor, two years ago employed a single lay evangelist. The results in one year were: *First*. A church organized in a destitute part of the city, with a membership of one hundred, and church and parsonage erected worth $8,500. *Second*, One hundred and fifteen members added to the home church at one communion. *Third*, Attendance on regular Sunday and week-day services increased about twenty per cent; Sunday school attendance increased thirty-three and one-third per cent. Pastor Hubbell writes of this experiment: "It is a grand scheme for pushing things and for solving the question of city evangelization."

Away down in Dallas, Texas, is a church of two hundred and ninety-four members, with Rev. C. I. Scofield as pastor. A very competent witness, a former A. H. M. S. superintendent and now a Western city pastor, recently visited this church and preached for it three weeks. He writes: "This is a church of workers. I have never seen a church so well taught in the Scriptures and so full of all kinds of work, including foreign missions. There is a dozen of these young men who can preach in a way, and do so on the street, in the jail, and in little missions. I want to go back and do better work than ever before. I see I *must* train my young people to be workers; preaching is not enough; I must have a training class and *rub it in*." Can any one doubt that it is a pastor's chief duty to so instruct, train, and inspire his whole church that it will be a true church, a church of workers, who shall aid with all the means at their command to do the church's great work of reaching and saving the lost?

This leads us to consider the second condition of success in city missionary work; viz.:

II. A sufficiently large number of trained lay workers to do the work that untrained and unpaid lay members cannot do.

In a city there is much Christian work to be done that a man or woman who must earn a livelihood or care for a family cannot find time for, and there is work, which to do well, requires special training. There is therefore imperative need for well-trained lay missionaries who can devote their whole time to the work that other church members cannot do. How imperative is this need let the following facts show: —

One fine Sunday morning in 1890, Dr. A. F. Schauffler, superintendent of the New York City Mission, visited a number of churches of different denominations to compare the attendance in those where the pastor worked alone with the attendance in churches whose pastors had assistants, ordained or lay, male or female. On Fourth avenue an Episcopal church, served by three ministers, he found literally packed full, while a Methodist Church near by with one minister working alone, he found half full; and a famous Presbyterian minister, also working alone, he found preaching to a church two thirds full. In two other sets of cases of churches visited the result was the same. In the fourth set, a Baptist church, whose pastor works alone among a tenement population, held a congregation of fifty, while none of three city mission churches in the same region, in connection with which four female missionaries are working, had a congregation of less than one hundred and ninety.

It is folly for city pastors to work single handed. Trained lay workers are needed for all kinds of work. In London (as a religious paper reports), the London Mission has "Missionaries especially appointed to bakers, cab-men and drovers, police employes in post offices and at railway stations, tramcar-men, coachmen, grooms and hostlers, canal-men, butchers, laborers in docks, gypsies, firemen, navies, and to employes in hotels, theaters and clubs. The visitation of public houses occupies a prominent position. Six thousand out of eleven thousand gin palaces form now a part of mission ground, and nine missionaries are especially employed to work in various languages among the multitude of foreigners that swarm in London. There have been astonishing results of their Christly agency."

Along the line of training efficient lay workers there has been very encouraging progress within the last few years. The Institutional and other active city churches, such as those before mentioned, cannot do their work without such workers. The group of schools in Springfield, Mass., which Rev. David Allen Reed was led to found, because as pastor of Hope church he could find no school whence to secure a trained Sunday school superintendent, or Y. M. C. A. secretary, or pastor's assistant, with whose aid to reach the field around him full of working men, is cheering proof of the success that a pastor can achieve who enlists his church in active Christian work for the surrounding community, and also proves that the demand is creating the supply, or we would rather say, that some of God's children have heard His call to supply this great need. Your committee of 1886, above referred to, reported: "The present methods of theological seminary education do not train the men we need for this work" of city evangelization. But God's providence had already led to an auspicious beginning of special training for such work, by leading Pastor Reed to open the school for Christian workers in 1885, in which to train Sunday school superintendents, Y. M. C. A. secretaries, and pastor's assistants. It grew rapidly until June, 1890, when the Y. M. C. A. department was separately incorporated; but in 1891 the original school added the training school for home and foreign missionaries, and in June, 1892, a correspondence school for Sunday school superintendants, a school of music, and a school of physical culture to train physical directors of gymnasiums not connected with the Y. M. C. A. In 1891 an abreviated general course was started for any Christians who desired simply to enlarge their knowledge of the Bible and methods of Christian work, and the whole school was opened to women. Besides the class of work above mentioned, the school aims also to train mechanic, manual training, and kindergarten missionaries, deaconesses and practical nurses, choir leaders, superintendents of boys' clubs and of reading rooms, of associated charities and of working girls' clubs.

Calls have been made upon these schools for trained lay-workers from nearly every Northern and Western State, and from some of the Southern. Of the entire membership all but six (hindered by sufficient reason) are now engaged in active Christian work. The uniform testimony from a score of pastors is, "We could scarcely get on without them." There are now in the school fifty students, but the number is entirely inadequate to the demand, which has averaged annually several times as many as the school could furnish.

While the last Triennial Council was in session at Worcester, Mass., a very important beginning in this same line of training ay workers was being made in Chicago, where the woman's department of the Bible Institute, founded by Mr. D. L. Moody, was just commencing work, the men's department not being ready for occupancy. Both departments were the outgrowth of Mr. Moody's long and painful experience of the crying need of more practically trained men and women who could reach the vast and rapidly increasing multitudes of the working people and of the poor and the outcast in our cities. The aim of the school was to furnish "men and women skilled in the knowledge and the use of the word of God and familiar with aggressive methods of work, to act as pastors' assistants, city missionaries, Sunday school missionaries, evangelists, Bible readers, superintendents of institutions, and in various other fields of Christian labor at home and abroad." Pupils are also received "who do not intend to devote their entire time to gospel work, but who desire a larger acquaintance with the Bible and methods of Christian effort, that, while pursuing their secular callings, they may also work intelligently and successfully in winning men to Christ."

Both departments have been very successful, perhaps not more so comparatively than the smaller private schools for training Bible readers, like that of Miss Dryer, in Chicago, previously in existence. But Mr. Moody's efforts drew attention to the call for, and the necessity of, such training to a degree not before attained, and the result is very encouraging.

"The men's department has been so crowded that more room was felt to be an absolute necessity. Two more stories have therefore been added to the main building, which will now comprise five stories and basement. This will provide accommodations for more than double the present number of students in the men's department. The new rooms are now about ready for occupation. At present appearances the women's department will also soon need to be provided with more room."

These facts are wonderfully cheering, for they prove three things.

First, That pastors and churches are waking up as never before to the urgent need of more and better trained paid lay workers.

Second, That consecrated men and women can be found to give themselves to this work, and

Third, That the means for securing the needed training are being furnished as never before.

Your committee beg leave to call special attention to the value of woman's work in city evangelization. Our denomination has not paid as much attention to this subject as it deserves, — not as much by far as some other denominations, and yet no department of city lay missionary work is more important than that which women, and they only, can best do.

If we had time it would be very interesting, as well as profitable, to glance at the early and later diaconate as introductory to more modern missionary work by women; to notice how the apostle valued women, like Phœbe the deaconess, as fellow-laborers; how in the early post-apostolic church the female diaconate was maintained, and reached its highest development under Chrysostom, Bishop of Constantinople in the fourth century; how it declined and finally died out under the influence of false asceticism; how isolated efforts were made after the reformation to restore it, and how it was reserved for Pastor Fliedner, of Kaiserswerth on the Rhine, to revive it permanently in the modern church, so that at the Tenth General Conference of the Associated Deaconess Houses held in September, 1891 at Kaiserswerth, it was found that there were sixty-three mother houses in the association, with 8,478 deaconesses working in 2,776 fields in Germany and sixteen other countries, extending from Palestine to the United States. It was Fliedner's object "to restore in all its aspects the devoted disciplined service of Christian women to the church." It would be very instructive to further trace the history of this movement in our own country, where the Evangelical Lutheran and the Protestant Episcopal and the Methodist Episcopal churches have taken the lead in training and employing deaconesses in Christian work. In the M. E. Church the success achieved as the result of the devoted labors of Mrs. Lucy Rider Meyer and her husband, since 1885, is most noteworthy. The M. E. General Conference of 1888 formally recognized and authorized the female diaconate. There are now eighteen M. E. deaconess homes in the United States, with eight more under the auspices of the W. H. M. S. and with two hundred and thirteen deaconesses working in them. The present year the Chicago M. E. Training School has sixty-two pupils: there are eighteen members of the Deaconess Home, and at the Hospital there are twelve nurse-pupils. Fifty missionaries have been sent to foreign mission fields, and nearly fifty to home fields; ninety-nine have entered deaconess work.

It is noteworthy that while in Europe deaconesses spend most of their time and strength in the care of the sick and in the instruction of children and youth, in this country the efforts of deaconesses, certainly in the M. E. Church, are devoted mostly to the different forms of direct spiritual work.

But while the Methodists have led the way in training women for city mission work, we are glad that, while we have but a single Bible readers' school under our denominational care, at Cleveland, Ohio, yet the Springfield, Mass., school and the Chicago Bible Institute, largely the result of the efforts of Congregationalists, furnish opportunities for the training of our young people for lay work. It is worthy of note that in the woman's department of the Chicago Bible Institute during the last year the total number of scholars enrolled was ninety-nine. Female students attend the same lectures and drills as male pupils. Under the admirable superintendence of that eminent and successful foreign missionary, Mrs. S. B. Capron, they get the best practical drill in missionary work, attending and conducting mission, cottage, mothers' and childrens' meetings, visiting families and hospitals, holding meetings in police stations, which have been very successful, and aiding in the summer Gospel tent work. Music is made prominent, and solo singing a special branch of instruction in both parts of the institute. Already graduates of the school are to be found working not only in various parts of our own country, but also in India, China, Africa, Turkey, South America, Persia, and Japan. The success of this school and the imperative need of more trained female missionaries as evidenced by the numerous applications for such helpers that come to Mr. Moody from all directions, and which he was unable to respond to, led him two years ago to commence the Northfield Training School in the great summer hotel in Northfield, Mass., which stood closed yearly from September to June. In this school, as in the Chicago Bible Institute, the chief aim, as Dr. Hartzler says, is to furnish the pupils with Bible truth which "in mind and heart and life, and at ready command for use, must be the instrument of power for effective service." But here a specialty is made of domestic work, dress-making and cooking, a knowledge of which enables workers to prove in practical ways, intelligible to the poorest and most ignorant, their desire to be helpful to them. During the second year the school had an enrollment of seventy-three pupils, of whom at least twenty-one desired to engage in foreign or home mission work.

Great and needy as is the field for missionary work among the English-speaking population in our cities, and loud as the call for a very great increase of lay workers among that class, the field of labor among our foreign population is much more needy and calls for a proportionally much larger increase in the number of workers than does the English-speaking population.

We need to train, not only preachers and pastors, but also lay-workers of various kinds for work among Germans, Swedes, Norwegians, Danes, Bohemians, Poles, French Canadians, Slovaks, Spaniards, Italians, Magyars, and other nationalities who cannot be reached, or but imperfectly reached, with the English language. Such workers must have special Bible training in the language they are to use. A German or Polish evangelist or Bible reader trained only in the use of the English Bible, would be very much troubled to make efficient use of the German or Polish Bible in Christian work. Have you ever noticed how our own foreign missionaries after many years' use in missionary work of the Bible in another tongue, are apt to find it difficult to quote the English Bible correctly?

At the Worcester, Mass., meeting of the National Council in 1889, the Cleveland Bible Readers' School was heartily endorsed. That school was commenced in a very humble way in 1885, with one teacher, and one pupil, and grew out of the pressing need in our young Bohemian missionary work of trained female missionaries. But in consequence of the action, in 1889, of the Cleveland Congregational ministers, the Ohio General Association and the last National Council, its scope has been enlarged so as to train young women for missionary work in other languages besides the Slavic. As neither our Home Missionary Society nor our Educational Society has any funds for training female missionaries, this school is entirely dependent on voluntary gifts. Through kind friends the Lord has provided for it, so that it now has a good building of its own, a competent body of teachers, and an increasing number of scholars, eleven this year, and has sent out ten pupils who are to be found in six different States.

How possible it is for trained Bible readers to reach the seemingly most inaccessible portions of our foreign population is proved by the experience of these young women. One of them went to Toledo to work single handed among the Poles, who are mostly bigoted Romanists. She visited, she gathered children into a sewing school, she sold Bibles and lent tracts. The priest found it out and so bitterly denounced her that almost all doors were shut against her; but she went courageously to work to nurse the sick, and the result of her severe self-denial and untiring zeal was such that when, one year after her departure, a Polish student from Oberlin visited Toledo, he was warmly welcomed by Poles who had known the Bible reader, and whom, as our brother reported, "they could not stop praising, because they liked her so well."

This experience proves the very great value of Christian nurses as missionaries among foreign population. They can gain entrance and win hearts where no one else can.

Dr. A. F. Schauffler, superintendent of the New York City Mission, which trains its female missionaries in a school of its own, says, "Women can go where men cannot, and can reach the mothers and children better than the men. Among the very poor we have found that Christian *trained* nurses can do the very best work for the Master of any. They are like Goliath's sword, of which David said, 'There is none like it, give it me.' In all the line of work in the Y. P. S. C. E. and temperance work they are far better than men."

While making direct spiritual work the chief aim in our training of all female missionaries, there is no question that we ought to do a great work, so far almost wholly undone by us, in training and employing nurses as city missionaries among all nationalties.

The more we look at the great and increasing masses of our city population, — a very large portion of which are unreached by our churches — the more we learn of the spiritual destitution of large parts of our foreign population; the more we see how largely the second generation of aliens in our cities is producing a most dangerous class; the more closely we observe the undoubted tendency of many brought up in connection with Protestant churches to drift away from them under city influences; the more convinced we must become that every Protestant church in every city needs and must have a body of paid lay workers large enough to co-operate with the pastor and the unpaid lay members in successfully reaching the *whole* of the field legitimately belonging to that church. If the weaker churches are not able to bear the expense, the richer churches should be glad to aid them. An example of this is seen in the case of the Jersey City Tabernacle, which, while as a church self-supporting, is not able to pay for all the manifold missionary work done in connection with it, and is royally aided by the Congregational churches of the vicinity. Our churches in every city ought to be closely united in doing their city missionary work and sustaining throughout the field an adequate force of paid workers.

We come to the third and last point of our subject: The successful prosecution of city evangelization demands —

III. The devotion of every member of every city church to whatever form and amount of missionary work it is possible for him or her to do.

And when we say "possible" we do not mean "possible consistently with supreme or even equal devotion to business or pleasure." Men must earn a living for their families; women must care for their households; the young must attend school, and all need recreation; but a true Christian will make *all else subservient* to the great work of Christ's church of which he is a member. Unless prevented by sickness, old age, or some other providential hindrance, *every city church member can and should in some way, by gift or service or both, help on the great work of evangelizing that city.*

Phillips Brooks is urging the Episcopalian laity to take hold of this work in Boston. He says: "There is no reason that the time should not come when we shall have laymen constituting themselves lay preachers and carrying the message of the gospel into places and among persons that a regular clergyman could not approach. Having caught the fire, go and carry the fire. Go and distinctly separate yourself from your own parish and give strength to a weaker parish. Our appeal to-day is not to be understood as an appeal for money, though money is always necessary, as it is for individual personal service. Money is a secondary object. We need a deeper Christianity in our hearts, and then the mechanism necessary to perform it will surely follow. The greater Boston of to-day has grown up and broadened in different ways than we of the older days ever thought of. So we have need of other means than parochial organizations, or at least parochial organizations must be assisted by volunteer service from the members of the laity."

Listen to these other stirring words from a methodist, Bishop Ninde: "Hugh Price Hughes said in Washington that the thirteen million non-church-goers in England belonged to any church that had the 'Scriptural audacity and sanctified common sense to go for them.' There is not a church in this country, not even the Methodist, that has been brave enough to go for the masses in the intense sense of that intense man. It is said that churches can never win the masses because the masses hate the churches. They hated Jesus Christ ages ago, but he conquered them by the omnipotence of love! And love will conquer them again, and a thousand times if need be. We have tried to gain the masses by splendid churches, fine music, scholarly preaching, and faultless forms. Let us now try on the masses the power of Christian love. But the preacher should be followed by a church membership that goes for the crowd. It is unutterably painful to note how, in the populous centres, the churches are drifting away from the masses. When the favored classes fold up their tents and move on to better quarters, the churches fold up theirs and follow in the march, leaving their hapless brothers and sisters to fester and rot and perish in their squalor and their sin. Would that the noble laymen might be found with enough of the Christlike spirit to say to their pastors: 'Go into the dense centres, and we will follow you. We will erect your pulpit; we will build your tabernacle; we will stand by you with our intelligence, our money, our influence, and you shall have the unspeakable privilege of imitating your Master in preaching the gospel to the poor.' This spirit will come upon us when we have sounded the fathomless pathos of human life."

What can unpaid lay members of city churches do? Ask rather, What cannot they do?

First. They can contribute consecrated money, the sinews of the holy war against sin, money prayed over and given to Christ's missionary service. *All* our money ought to be consecrated; it ought *all* to be used for Christ in some way, including what we pay for food, rent, clothes, and everything else. We are Christ's stewards and have no right to use anything He has committed to us otherwise than according to His will and in His service. If Christians would realize this, what a stream of consecrated gold and silver would flow into the treasuries of our City Missionary Societies, — what abundant means would be available for every young mission church! And right here let us put down a stake. Experience shows that no city missionary work can be successfully accomplished without a church established in the quarter to be evangelized, and one which will command the respect of the community, however poverty-stricken and sin-cursed. "Mission" chapels are too often regarded by the working man as the charitable cloak which Capital throws about its avarice and oppression. But the richer lay element will be welcomed by the poor, if the latter feel that they are running their own church, with some financial aid from the rich. The first gift needed is money enough to keep the local church alive and well equipped, like the New York Adams Memorial church, which is thus wisely aided by Dr. Parkhurst's wealthy church. Ample aid of this kind by single churches or city missionary societies, or the American Home Missionary Society, is needed imperatively in localities like that below Fourteenth Street in New York, to be found in all large cities, whole quarters largely abandoned by self-supporting churches.

In one of our religious papers we read not long since a noble illustration of what consecrated money can be the means of doing as furnished by the use of the bequests made by Sir Francis Lycett and Sir William McArthur, for the Wesleyan Church in London. Says the Congregationalist: "Since the fund thus provided has been put to use, eighty-one chapels have been built providing 120,000 sittings. The number of ministers has been increased from forty to one-hundred and twenty, and several thousand members have been added to the churches."

At a meeting of the Episcopalian Church Club in New York last spring, it was proposed to raise $1,000,000 to spend in Christian work in New York below Fourteenth Street. Young business men resident in the district are to assist the clergymen in carrying on the various forms of work. If love to Christ and devotion to His work were anything like proportionate to the wealth in the hands of church members in the United States, such experiences would be repeated a thousand times, and that without waiting for legacies. The living would do it and that gladly.

Second. Many church members can give their services.

"*After money, send men*," says a succesful city pastor. Then they will be welcomed as aids, not as condescending patrons. There is a culpable lack of *intelligent* helpers in mission churches. Up-town church members must believe that they are positively un-Christian unless they roll up their sleeves and identify themselves with work in the neglected districts. This is being done more in England than in America. And let us remember that our first duty is to the most neglected and most needy districts, not, as some seem to think, to those districts which well-to-do people, church-going people, are filling up. Better than this even, it is well for the lay element of the up-town church to be actually identified with the down-town church by church membership, and a guiding hand in the policies of the church. Though they live several miles away, let them go to the down-town church for Christ's sake. And better still is it, where practicable, for Christian families to move to needy districts, the more fully to identify themselves with mission work. It is perfectly practicable, as your committee can testify. Here is a ponderous necessity. Brain and spirituality are needed in mission fields where there is little of either. Ignorant people will run a church into the ground, unless guided by the intelligent, who come to work side by side with them as equals, and not as superiors and patronizing benefactors.

A number of the various kinds of work for which paid lay workers are being fitted in the training schools (as above mentioned) call also loudly for unpaid lay work, *e. g.*, house visitation, boys' clubs, which, as introduced by Rev. J. C. Collins of New Haven, have proved a great success in Massachusetts and Connecticut, working girls' clubs, reading-rooms, singing classes, and choir leading. Then what was mentioned in connection with a number of city churches, of work to draw in, interest, instruct and hold the non-church-goers, shows how wide and needy a field is open to all our church members. Mission Sunday schools all over the country are languishing for lack of intelligent, zealous teachers, whom the churches *can* furnish and *ought to*. Nothing is more painful than to see classes, especially of young men and young women, go to pieces, because no competent and regular teacher can be obtained from large city churches, which ought to be able to furnish many more workers than are asked for, and bless God for the privilege. One of your committee has been compelled to make appeal after appeal to large churches in several cities to furnish Sunday school teachers for mission schools among foreign population. If all would follow the noble example of our first church in Chicago, which sends two omnibus loads of teachers every Sunday to Dr. E. A. Adams' large Bohemian Bethlehem Sunday school, our city mission Sunday schools all over the land would flourish as never before and become most thriving nurseries of the church. Only by the aid of lay-workers can the excellent plans of work proposed by the Evangelical Alliance be carried out. The great work of the W.C.T. U. depends largely on unpaid workers, as does that of the Young Men's and Young Women's Christian associations. What have been called "Club-houses of a spiritual character" furnish excellent opportunities. A worker in this line says: "We often best reach men when we play with them. We touch elbows in parish houses open every night in the week, as well as in the church building on Sundays. The laymen in a body may so frequent and Christianize such a house as to reach the working class as never before."

Then there is medical work for our Christian doctors. No class of professional men is more ready to respond to the calls of those needing help gratis, than physicians. By the use of no other means did Christ so reach and win the hearts of men, as when He healed the sick. To His servants who go forth in like manner is given a like opportunity, and medical missions rightly developed become the strong right hand of all Christian effort. The sick need a physician who often needs to be found. In this work it is feasible for the ministries of religion and of medicine to go hand in hand. If he be a Christian, the physician may in many cases above all others minister consolations that are unspeakable.

A Christian doctor says, "If systematic visitation by competent persons could discover to the medical institutions and to medical men those who were worthy and those who were unworthy of help, it would be a rare event where the discovery were not well cared for; while by such visitations, and conference of visitors with the managers of medical and other benevolent organizations, a vast amount of imposition could be prevented. It is feasible to interest the medical profession very largely in the work of missions. It is feasible to command the best of medical attendance in cases of need, if help is wisely and properly sought. It remains for Christian workers to develop and perfect the work of visitation, and then to acquaint the medical profession and the benevolent public with the special cases of need."

We only wish it were possible to speak at adequate length of the blessings that will come not only to those worked for, but also to the workers, by such activity as we have been commending.

One very busy layman writes: "Some years ago I was asked to take charge of a small Bible class in a Western penal institution. The class then numbered perhaps twenty-five, and was composed mainly of long-time criminals. I was a young business man with but little experience in Christian work. Being about the only one available, with much shrinking and a vivid sense of my incapacity I took hold of it. As the years ran along the attendance increased voluntarily to an average of from two to three hundred, and the character of the service changed from a class to a kind of preaching service, followed by private conversation at the cells. So much is a necessary preface in answering your query as to the subjective effect of such efforts. I found first of all that my interest and joy in the work increased steadily. I was forced by it into the study of homiletics, theology, penology, etc., etc. Through them, and in the service, I found windows looking heaven-ward, real recreation. When Monday came, with mind refreshed, I was better fitted for my daily business. I have never yet found a layman engaged in active Christian work who did not thank God for an inflowing blessing out of all proportion to the poor service rendered."

A beloved physician sends this word: "*Missions* are *needed* for the *laity*, as places for *work*; which insures for them *development*. There are then two *practical essentials.*

"*First. Places for work*, wisely provided.

"*Second.* Every *Christian* at *work*, *somewhere;* all utilizing all their forces. This *means*, with the Divine blessing, the spiritual uplifting of every *worker;* the conversion of many adults, the leading of a multitude of children *heavenward;* the lifting up of the cross before *all men*; the rapid organization of new churches; the building of new houses of worship; the leading of the masses to a better Christian life, to better home lives and to the *best* of citizenship."

We close with the words of another prominent layman of our denomination, the same whose experience of the reflex influence of Christian work we gave above. "Look out and see the mercies of the Lord; how He is leading His church in these later times into unparalelled opportunities, and crowning her with unspeakable rewards. Oh, I rejoice in the thought of a church whose grand aim shall be, not to get, but to give, — a church whose one purpose shall be to preach Christ, and whose one joy to sacrifice all for him. Let us toil mightily, not with eye-service that men may glorify us, but with heart-purpose so that the work may be done. It is not the church with the longest roll of members whose crown shall be the brightest up there; it is the church which, amid tears and discouragement, has gone forth bearing precious seed, scattering that seed as best it could, with no thought of self in its thought of the reaping, turning many not to its own way, but to righteousness and Christ, gladly giving up all for Him. So doing, it shall shine as the stars forever; so giving, it need never fear lest any man shall take away its crown."

THE REPORT OF THE COMMITTEE ON MARRIAGE AND DIVORCE.[1]

THE importance of the subject intrusted to the committee is so obvious that it hardly needs statement, yet a few things should be said to give something of that definite impression which is essential to a clear knowledge of the subject.

1. The fact of sex and the relation of the sexes form one of the most profound and difficult problems of mankind. The average politician and theologian may ignore, but the scientific biologist and sociologist insist upon them. From prehistoric times down to the very latest aspects of civilization, they constitute perhaps the most important factor in the social order, deeply influencing if not determining the forms of habitation, costume, trade, property, legislation, government, and religion. As Schiller says: "While philosophers are disputing about the government of the world, Hunger and Love—the two great unceasing and primeval energies—are performing the task."

The family thus, in some form, antedates and underruns all other institutions. A moment's glimpse is given us of it early in Genesis, where it appears in its typical beauty. On the other hand, even if we accept the theory of the evolution of the race, the researches of ethnologists seem to show that in the relation of the sexes there has been a progress from promiscuity through savage customs of the capture, and later the purchase, of woman, or of several women by the man, and through rudely regulated forms of concubinage, polygamy, or polyandry, towards what the Scriptures, confirmed by science, point out as both the original and final divine ideal, viz., a strictly monogamous family. "From the beginning God made them male and female." This is the latest as it is the earliest word of revelation on the subject.

History adds its powerful testimony to science and Scripture and distinctly affirms that in proportion as successive epochs, tribes, nations, have approached this ideal, in that proportion have been their moral elevation and power; so that the degree in which the monogamous family has been maintained in its simplicity and purity has formed, historically, the truest exponent of civilization.

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In all this the family has operated both as cause and as effect. Whatever touches it for good or ill profoundly modifies, for good or ill, the whole social order. The family, with all that the term implies, both in the past and for the future, thus infallibly registers its vast importance as one of the most vital elements in human society.

2. This subject derives increasing importance for us from the fact that our times, like their predecessors, are witnessing the rise and rapid development of theories, social movements, and practices necessarily more or less hostile to the growth, purity, and integrity of the family. Most of us are hardly awake to the force of these movements. Not a few thinkers of considerable authority on political economy and sociology tacitly or distinctly raise the question whether monogamy and the monogamous family are to be the final form in which the relation of the sexes is to be cast in the civilization of the future; while many of the state socialists, such as Morris in England and Bebel in Germany, so far as they touch the subject, openly repudiate the Christian ideal of marriage and the family. Nor are they inconsistent, for their theories of the state, and especially of property, the private right to which they deny, — theories so deeply affecting the thought of millions who do not clearly avow them, — seem logically to involve the destruction of the family. For the family, if not based upon, is yet intimately connected with present forms of private rent and property; and when private ownership ceases and the individual is wholly lost in the state, it is difficult to see what possible security there is for the permanence of the conjugal relation, or what space is left for the home.

However, entirely apart from socialist theories, the truth is that the present facts respecting the acquisition and disposition of property, a slowly rising material standard of living, and the increasing inter-sexual competitions for place due to the great enlargement of the field of activities for women, in some serious ways are exercising a hostile pressure upon the family, both from below and from above. From below, on the part of the poor, by putting the expense of maintaining the true home often beyond the reach of the wage-earner; inclining if not compelling him, on account of the organization of labor, to the congested districts, and the lodging or tenement house; and setting him, his wife and children if he have them, in separate factories or shops to win their bread, thus deterring from marriage, weakening all family ties, and opening easy temptation to that which is illicit and irregular. From above, on the part of the rich, by increasing the extravagance, complication, and difficulty of domestic life, making the rich bachelor more than content with his club and outside connection, the rich and unscrupulous husband able to sustain two or more families, none of which are genuine, and disinclining the married women of wealth and fashion to children or their care.

Much of the very mechanism of our modern life, in its aspects of property, is thus destructive of the family; the facilities and necessities of business movements; the clerk or laborer living in the distant suburb and working in the city, and so never seeing his children excepting on Sundays and holidays; the commercial traveller marrying and after a few weeks leaving his young wife to the temptations of a boarding-house, while he runs off for months on the road to be both tempted and a tempter in other boarding-houses; the opportunities for that which at least tends towards licentiousness afforded by the employment of multitudes of young women, far from their parents, in great commercial or manufacturing houses, often at well nigh starvation wages; the rapid increase of apartment house and hotel life, — these are some of the aspects of the present social order, inimical to the promotion and integrity of the family, which are largely the outcome of economic forces,— the result of deep movements respecting property.

It is not impertinent to suggest that science will yet come to the aid of the family at this point, and by compelling attention to some of the biological facts of sex, check much vicious theory and worse practice. Nor may we overlook the fact that many of the dangers referred to are incidental to the rapid growth of this century in improved commercial and social life.

3. The importance of our subject is obvious from a hasty glance at those evils which are more direct in their assault upon the extension and sanctity of the family relation. The curse of the drink habit, that widespread and hideous solvent of every heavenly tie, which both fosters and is fostered by the degradation of the family; the crimes against chastity, unreportable in their multitudinous variety

and seductiveness, less in number and kind, we delight to believe, than in other ages, but still promoted by ten thousand methods, from the debasement of which, in literature and art, it is most difficult to protect our homes and youth; the hasty, ill-assorted, and bad marriages, which ignorance, fashion, greed, or lust promote; and on the other hand an indisposition to marriage or a disposition to postpone it beyond the most sentimental period of life; the poison of bad reading; the spectacle of polygamy, prostitution, and abortion; the widespread knowledge of the physiology of the sexual relation, — a knowledge which, while it may often be used purely and helpfully, can also be the devil's own instrument for the destruction of home, health and morals; such are some of the agencies of evil that openly attack the family. Last of all we have the startling growth, within the last two or three decades, of facile and even shameless divorce, — an evil which is probably less a direct cause of the degradation of the family than an effect of a multitude of subtle causes underlying that degradation, less a force of evil in itself than a sign of profounder evil forces, yet in any case a most alarming evidence of social retrogression, — one of those appalling proofs that the elaborately wrought web of the highest civilization is in constant danger of fraying out into barbarism.

4. The importance of our subject is still further seen in the growth, during recent years, of social organizations, open and secret, secular and sacred, within and without the church, and which while by no means always evil in themselves, or directly intended to weaken the family and undermine the home, are in fact often the most powerful and dangerous enemies of both, because they tend to take the place of both, while incapable of performing the functions of either.

The number and variety of these organizations are simply staggering. Merely to catalogue and classify them would be a serious task. They are the product of a far-reaching energy, of a mighty spirit of the times from whose spell not one of us is free, and which bends to its use all the centralizing agencies of the hour. It is the club period. "Go to, let us organize, let us make ourselves a society," is the often almost insane cry of the day. These organizations are believed by the socialists to be the vanguard of a movement that shall sweep away all ancient institutions of family, church, and state, private property, individual rights and personal choices, and merge everything in the primeval chaos. We may rest assured that they will ultimately be neutralized and turned to higher ends in the evolution of the race by forces stronger than themselves. But for the present, how disastrously they are affecting the family and the home is patent to the slightest observation.

And curiously enough the church is yielding itself to this craze for organization, and in yielding, is itself a chief sinner against its own birthright and mission; for instead of fostering to its utmost the family and home in whose strength, purity, and beauty its own strength is bound up, which are indeed one of its chief charges as they are also its chief bulwark, it is creating in and around itself a multitude of organizations which distract attention from family life and the home.

Have we not, as churches, gone too far in this direction? The children and youth of our churches are taken from the atmosphere of home, of father and mother, of brothers and sisters, and the delights and culture of home society, to breathe that of untrained and inexperienced youth. Our children do not take their principles of life from those who ought to love and guide them best, but from the young people who are let loose prematurely to influence and direct one another.

Meantime the parents and the home, apparently relieved from their responsibility, cease to exercise it, and themselves grow feeble and unhealthy from disused functions, and thus nature is doubly abused. Besides this the extravagant, and the extravagantly exalted demands of much so-called church and philanthropic work leave parents and children little opportunity for the culture of those sweet and deeply formative influences of family life and family religion for which no society can form a substitute. When we exult over the statistics of these various societies and outside enterprises, would it not be well for us to inquire how many homes they have enfeebled, how many families they have weakened? Or if this be saying too much, has not family life at least been retarded by the direction of the church too much to other agencies? We need to take care that we do not pull down God's work and put contempt upon His methods with one hand, while we are perhaps intent upon doing His work by magnifying our own contrivance with the other.

5. The importance of our subject manifests itself in quite another and much more hopeful way, viz., in the rise and development within the last fifteen years of a most earnest interest in all the

deep questions that centre about the family. It has not been a moment too soon. Our Congregational body has here, as in so many other cases, been honorably in the vanguard. Some of our most far-sighted thinkers, such as the late Ex-President Woolsey, led the way; and in 1881 the Divorce Reform League was formed which, through the efforts of its most accomplished and energetic secretary, Dr. Dike, has not only done much thorough scientific work on the subject, partly in dissipating some ancient delusions, but what has been even more important, has set others at work, has roused and directed public attention to the gravity of the issues involved, and through its appeals to Congress and in co-operation with the Bureau of Labor at Washington, has secured the elaborate Report on Marriage and Divorce in this country and Europe, and prepared a place for the subject in future statistics. Besides this it has united with the Bar Association in taking initiatory steps looking towards obtaining uniform laws on marriage and divorce throughout the States. Already eight States have created commissions on uniform laws.

Along with this there has arisen, in our colleges, theological seminaries, and periodical literature, much interest in sociology on its practical side, and not only in this country, but in Europe, Australia, and even in Japan and in mission fields there has begun a serious and scientific study of the family as a chief factor in all the profoundest and most urgent questions of society. This is but a beginning, but it testifies to the instinctive sense in all thoughtful minds that in the family — in its investigation, protection, purity, strengthening — we have a subject of mighty import for the present and future.

From this imperfect consideration of the importance of this great theme let us turn now to inquire what it practically demands of us. What are we going to do about it?

In general two things are needed.

1. The integrity and purity of the family must be resolutely defended in themselves by a marshalling of all the agencies, legal and social, which we can lay our hands upon. We need to do our utmost, as ministers and laymen, as churches and conferences, to secure and help enforce good marriage laws; to discourage bad marriages which are a prime source of evil, and to encourage good ones which are a prime source of good; to open our eyes to the increasing and disgusting enormity of divorce, and seek to

check it by all proper legal and personal endeavor, including greater care on the part of ministers respecting the history, character, and standing of those whom they join in marriage. As parents and teachers we need wisely to instruct our youth respecting the meaning and sacredness and joy of marriage, to train them to personal purity, and to point out to them the frightful consequences of vicious indulgence. As citizens to give our support to the authorities in the detection and punishment of crimes against chastity, to protect our homes and schools from the assaults of vice, and to unearth and crush those who, as a trade, or in connection with business houses, or in society, directly pander to licentiousness.

2. The second thing imperatively needed is that we should distinctly make more of the family and the home. That we should seek to develop them in their social functions and to secure them their appropriate place in respect to other social forces and institutions. The tendency of our times is to neglect the natural, which is the divine ordinance, and to put stress upon the temporary, artificial, and mechanical contrivance; to disregard vital energies and worship system; to forget life, working divinely, in divine forms, and to set up a machine. We see this in art, in education, in religion. This tendency has caused, and is causing, neglect of the family and all those profound and subtle forces which lie back of, and when properly directed, constitute the family.

Sex and sexual relation are fundamental facts and energies of human society, profoundly influencing all other facts and energies. They are sure to make their impression in some fashion upon all social institutions. We believe that the family is their divinely ordained outcome and content, by the conservation of which man is to be developed to his highest stature as a child of God. Therefore the family needs not only defence, but culture into the completeness of the true law of nature, which is the law of God.

The truest thinker, economist, reformer, philanthropist, is the man who seeks to clear away the rubbish that hinders the working of life and of living energies, to magnify them, to set them free from error and misdirection and give them their proper position in human affairs. Again it is so in art, in education, in religion. Study must thus rally to the support of nature. So having tended by contrivance to neglect the family, we must now contrive to restore it.

To secure this exaltation of the family to its normal position in the social order, two main things are necessary; *first*, scientific guidance, and *second*, practical work.

1. We need expert instructors in our colleges and universities, themselves husbands and fathers, to study scientifically from the standpoint of biology, history, economics, and sociology the whole problem of sex and the family in their origin, development, changes, functions, and relation to social progress; to clear away errors and delusions; to furnish us facts instead of outworn theories and sentiments; to give scientific direction to work, and to teach our young men and women to become themselves intelligent centres of the clearest thought, loftiest convictions, and best practice on this great subject. Already this good work is started in some institutions, but it greatly needs enlargement and encouragement.

2. Our theological seminaries should take up the same task, not indeed, to make original investigations, or to cumber their courses with too elaborate study, but to bring the best results of scientific work to bear in the immediate equipment of young ministers for their practical labors in pulpit, parish, and community, for the conservation of the family.

The old time notions of what is needed in the preparation of ministers have greatly changed and improved in recent years, but more still needs to be done to qualify our young ministers to deal effectively with such problems as the country town, the city poor, the ignorance and moral destitution of both. Among all these problems none is more important than that of the family, and the forces that imperil and may strengthen it; for the family, in some form, is everywhere, and all that touches it for good or ill deeply touches society.

3. The pulpit and religious press should give far wider space to direct guidance and instruction upon all the great themes that connect themselves with the family and the home. Here is a great opportunity seriously neglected. Our congregations and communities will welcome discourses that shall deal candidly, and in the light of present facts and tendencies, with these subjects. Here there should be plain, honest, and at the same time sympathetic and helpful speech. Let ministers upon a scientific basis, as well as with scriptural authority, try to point out some of the serious dangers that beset the whole sexual relation, the family and home,

and dwell on the sweet sentiments and experiences which they reveal, on the joys and duties that belong to married life, on the blessings that spring from parenthood, on the formative power of home life upon children, upon the divine promises to a well ordered home, and upon the importance of the family to the church the state and society. Let them endeavor by wise counsel, to dissipate the mass of ignorance and foolish sentiment that now too often clouds the mind and spoils the conduct on this great matter, In a word the pulpit must begin to make family life the central thing, and to put it where God has put it. One Sunday in the year, say the one preceding or following Thanksgiving, might well be set apart by our churches as Family Sunday. Or perhaps Children's Sunday might have a larger use to this end.

4. The church in all its life and organization must make a great advance in its recognition and strengthening of the family and family life as absolutely fundamental to its own security. The pastor must lay himself out to sympathize with and guide his young people in that most critical of all stages of development that which precedes and concerns itself with marriage. Two or three hours spent in friendly guidance of one young person at such a crisis is worth a hundred perfunctory parish calls. To help by kindly advice wisely to start and purely maintain one sound christian home; or to protect and strengthen one that is in danger or weak; or to exalt to the highest point of power and beauty one that is commonplace and wearisome, is a task worthy the best gifts of the ablest pastor.

Then the weekly prayer meeting should be directed from the inane platitudes that now often oppress it, to vital subjects connected with family life, the duties of parents, the nurture of children and youth, the uses and defence of the home, the dangers that threaten it, and the means to avoid and overcome them.

Further, Bible and especially Sunday school instruction should be emancipated from the over elaborate and mechanical study of comparative trifles that now too frequently embarrass it to the point of weariness, and under competent guidance should be directed to furnish children and youth with knowledge and discipline upon the solemn realities, joys, duties, and perils that are connected with the family. It sometimes seems as though our systems of Sunday school instruction were specially devised to get as far away as possible from the real needs and actualities of life.

We need to bring this instruction back to conduct, and of all conduct that which in some way is connected with the family is a chief part. In this effort the Bible sets us the best example and is the best text book. Let us use it vitally, to meet vital needs, and our Sunday schools will be rescued from much that now makes them a bore to young people.

Still further special work ought, by the church, to be assigned to and expected of the home, as distinct from the individual and the Sunday school and other public assemblies. In fact, as the individual has been disastrously overworked in our theology and polity to the neglect of the home, it is time now for a change. Here is the most primitive, most universal, and perhaps the most powerful of social institutions only needing, by the development of its own capacities, to be recovered to its normal position and opportunities and it will become the chief agency in a new Christianity. Young people entering upon marriage, fathers, mothers, and children should be sympathetically taught that the family has a divine unity and special functions of its own, and should be stimulated to honor the home by the assignment to it of such tasks as courses of reading, fire-side travels, art interests, Bible study, neighborhood, mission, and relief work, etc., tasks by the performance of which through the home, a wise pastor could rouse a sense of responsibility for it, and secure definite results. In this connection the newly started Home Department of the Sunday school deserves unqualified praise. It has here a wide field and can be most successfully developed. Every pastor and Sunday school worker should study its methods and try to set it at work. It has science, common sense, and Scripture for its basis; and moreover it is one of those agencies, of which we have all too few, by which a healthy opposition to the frightful tendency to social congestion can be set up, and by which the vital current can be set in motion towards the extremities of the social body as well as towards the heart. Especially in country towns and remote districts a little tact and energy on the part of a pastor or layman, can, on these principles of domestic study, set hundreds of now practically godless homes upon the beneficent work of moral and religious self improvement, and thereby not only rouse them to new mental and spiritual life, but give them a fresh consciousness of their own duties and worthiness, and fit them for helpers of the church.

Attention has lately been strongly turned both upon the social and civil importance of the country town in relation to the whole population, and also upon its appalling moral and religious destitution, particularly in New England. One of our first duties in view of these facts is to exert ourselves to rehabilitate and dignify the country home by making it the intelligent and responsible centre of a new life. We shall best mend much that is bad in the condition of the country church by lifting up that which lies back of it, the country home. Here our publishing and tract societies can help us very much by giving us the best and cheapest literature for the home,— a literature based on facts, and itself strong, sound, and wholesome.

There should be an enlargement of the personal energies, especially of our stronger churches, by the employment of pastor's assistants or missionaries, to whom should be assigned particular districts and whose duties should be to develop home life, enrich and strengthen it, especially on the woman's side. Local conferences or associations might profitably take up this work. We have mechanism enough, but not a tenth part of the personal forces that we should have. We must enlist more helping hands and throbbing hearts to fill with quickening energy the divine institutions of the family and the home, that they may exert their salutary functions in the midst of the ferment of modern society.

And finally and most important of all, we should make our own homes the most attractive place in the world to ourselves and our children.

It is only proper to say here that in the opinion of the committee the National Divorce Reform League and its work are eminently worthy the formal support of the National Council.

The inadequate study which your committee have been able to give to this question has deeply impressed them with the conviction that there is scarcely any subject which, in every aspect, has more critical significance for the future of christianity than that of the family; that to arouse attention to the perils and possibilities of the family, and to awaken the family itself to a consciousness of its own needs and mission, is one of the great duties of the hour.

And your committee in concluding this report beg leave to recommend: —

I. That a committee of five be appointed by this Council whose duty it shall be,

1. To consider the dangers, needs, functions, and opportunities of the family in modern life and what can be done to guard, develop, and strengthen it, especially noting the results of the various agencies — legal and social — to this end.

2. To co-operate with similar committees which may be appointed in other national bodies for the same objects; and

3. That this committee begin its work directly after its appointment; that it hold frequent meetings or consultations during the coming three years; that from time to time it make such reports and recommendations to the churches as may be deemed best, and that it report at the next Triennial Council.

II. That the Council advise that similar committees, with similar duties, be appointed in our State bodies, as now in Massachusetts, and also in our various local conferences and associations.

All of which is respectfully submitted.

DANIEL MERRIMAN,
HENRY S. BENNETT, *Committee.*
HENRY C. ROBINSON,

SEPTEMBER, 1892.

ON THE MORMON QUESTION.[1]

Mormonism has presented itself to the citizens and to the Christian people of this country under two aspects. It has been a religion, with its peculiar revelations and faith, and ecclesiastical government; and it has also been a system of morals, at war with the moral conscience of the people and the laws of the nation. As a religious system it must be dealt with by the same processes of evangelism and instruction as we apply to other erroneous systems of belief, more than one of which are prevalent in our country, even claiming also their relevations and their prophets. So long as these supposed revelations do not contravene law and good morals, we must overcome them simply by the ordinary agencies of our churches and our missionary societies. But when such an organization as the church of the Latter Day Saints erects a practice like polygamy into an obligation, it sets at defiance the laws of man and of God, and makes itself a public enemy. It was the latter fact, the maintenance of polygamy in Utah, which led to the appointment of your committee. We were not appointed to advise as to missionary methods, but to co-operate as far as we might, by expressing the sentiment of our churches, with the effort, by the enactment and execution of law, to overthrow the polygamy with which Mormonism had identified itself.

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It will be well briefly to recount the steps in the steady progress of the war which the nation has made against polygamy.

Before the Edmunds law of 1882 could be put into operation, it was necessary to wait until the long and tedious process was finished by which its constitutionality was affirmed. In 1885 there had been but thirty-seven convictions for polygamy. In 1887 they had risen to 127, and in 1887 to 236. But the convicts were "martyrs," and it was a matter of great doubt whether all this machinery of the law could overthrow an evil which claimed to rest upon a revelation from God, and which planted itself on the duty of conscientious obedience to divine revelation. In this same year, 1887, Congress passed the Tucker-Edmunds law, which made the fact of cohabitation evidence of plural marriage and greatly facilitated the work of securing evidence. This law also made it clear that Congress was speaking the will of the people, and would take no step backward. The same law disincorporated the Mormon Church, and the Perpetual Incorporation Fund Society, and directed the attorney-general of the United States to close up their affairs. This legislation greatly discouraged the Mormon rulers, and great numbers of them went to the penitentiary or fled to the mountains, or promised obedience and accepted amnesty.

At the same time other moral influences were assailing Mormonism. The largest cities were receiving an increased Gentile population, and the mining industry was entirely in the hands of Gentiles. The influence of missionary churches and of missionary schools was increasing, and there was an increasing number within the Mormon Church who, encouraged by the protection and support of the public sentiment of the country, withdrew from its fold, or were ready to reform its practice. Under a provision of the Tucker-Edmunds law the public schools were taken out of the hands of the hierarchy, by appointing a school superintendent; and in 1889 eight of the school districts of Salt Lake City chose Gentile trustees.

The faithfulness of the United States courts and the Utah Commission in executing the law against polygamy, together with the good work of Christian churches and schools and the influx of a new population, had their influence at last on the Mormon Church itself. As you well know, the head of that church issued an order forbidding the celebration of any more plural marriages. It was publicly announced that polygamy had been discarded and come to an end. The Christian people of Utah and the country, knowing that revolutions do not go backward, and remembering how, under similar influences, the vile practice of the Oneida Community had been given up, were rejoiced and encouraged; but when, on the basis of this belated and unwilling submission to the laws, the Mormons asked that Utah be admitted as a State of the Union, we replied that the penitent must be allowed time first to do works meet for repentance; the reformation must be thorough and proved trustworthy before statehood could be granted. Congress refused to the Territory this dangerous boon. So long as the laws of marriage come under the reserved rights of the States, Utah, having still a majority of its population and almost all of its rural population Mormon, and under the control of its hierarchy, could, were it admitted a State, revive polygamy under a new revelation, and the country would be compelled to endure the shame.

The progress thus described has gone on steadily during the three years since our last session. The public school system has been greatly improved, and in the cities, and to some extent in the country, taken out of the hands of the Mormon Church. This is true of Salt Lake City, Ogden, Park City, and other places. The retreat of Mormonism has not ceased. The Christian workers in Utah are full of hope and joy. They only ask that there be no backward step and they believe there will be none. The only apparent danger is that of the admission of Utah as a State into the Union. Against that we must still continue to protest with all our power. For many years the Gentiles of Utah, of both political parties, presented a united organized front against the Mormons, so that there were in the Territory two parties, one Mormon and the other anti-Mormon. Lately this issue has retired, perhaps too soon, into the background, and the two national parties have now entered the field there as elsewhere, and both appeal to the Mormons for support, and there is, of course, danger that each will be willing to offer statehood as the reward for such support. Against this danger the entire nation must still protest, until we are sure that a genuine change of heart is effected.

The warfare which our government has so effectively carried on in Utah is not against Mormonism as a religious system, but against its institution of polygamy. The people of this country will not easily be deceived on this subject, not even when the president of the oldest and largest university in the country, visiting Utah and addressing its citizens and the nation, represented the Mormons as apostles of religious liberty, and compared the persecutions they had suffered with the persecution of which the Puritans were guilty in Massachusetts. The punishment of a man for having more than one wife is not religious persecution.

While the testimony is not wholly accordant as to the practice of polygamy at the present time in Utah, it is beyond question that it is not only under the ban of the laws, but is discouraged by the Mormon authorities. A younger generation of Mormons is growing up who are not accepting that institution. Even the Utah Commission, in its last report, recommends a general amnesty to the Mormon people, with strict enforcement of law. The grand determination of Congress, under both parties, as indicated by the very designation of the Tucker-Edmunds law, has wrought its result. The whole work of our own churches, through the American Home Missionary Society and the New West Commission, in fellowship with the religious and educational work of our Presbyterian and other Christian brethren, and the public sentiment of the incoming Gentile population, has accomplished a great result, such as could not have been anticipated ten years ago. We do not believe this progress can be stopped. We believe Utah is to become a Christian Territory, and finally a Christian State, fully accepting our national code of social morals. But the work of missions and of education must not stop. Above all, Utah must not for some years be admitted as a State into the Union. We have no doubt that the process of education and evangelization will go on. The worst is long past, and the future reasonably secure, under that spirit of our Lord which is more and more impressing upon our churches the duty of bringing our country and the world fully into subjection to the kingdom of God.

WILLIAM HAYES WARD.
FRANKLIN FAIRBANKS.
FREDERICK A. NOBLE.

ON MISSIONARY MAGAZINES.[1]

TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES:

Your committee, to whom was referred the project of uniting the periodicals representing the missionary societies, beg leave to report that they have given due attention to the business placed in their hands.

Shortly after the last meeting of the Council a conference was held in New York at which all but one of the members of this Committee were present, and at which representatives of the six home missionary societies also appeared. So far as the American Board was concerned we had been given to understand that it declined to entertain the project, and could not enter into any such plan of consolidation. The question before us was whether the six societies, whose field is this continent, could combine their periodicals. To this question the conference seriously addressed itself. The unwillingness of the foreign Board to enter into the plan was, however, felt to be a serious embarrassment. Upon the threshold of our discussion this difficulty presented itself. The representatives of the other societies felt that the reduction of the number of periodicals to two, one devoted to foreign missions and the other to the home work, would give the impression that the six home societies had about the same importance as the one foreign society, and would tend to reduce the contributions in this proportion. If the American Board were popularly regarded, not as representing one of seven causes appealing to the churches, but rather as representing one of two causes, the effect might not be to increase very greatly the offerings to the one, but to diminish considerably the gifts to the other six. How much force is in this objection the committee cannot say; but the secretaries of the six societies all feel that it has considerable force, and this is one reason, perhaps it is the principal reason, why they are unwilling to combine their periodicals.

Other reasons appeared, however, in the course of the conference. It was questioned by some whether the churches demand this consolidation. It was pointed out that, in the canvass made before the last Council, a minority of the pastors addressed answered the questions proposed to them; and that the wishes of a minority were not a sufficient ground of action. The committee did not, however, feel the force of this objection. Those who have undertaken to obtain statistics of this kind know that it is extremely difficult to get responses from a large percentage of the whole number of persons addressed. We know no reason for believing that the persons failing to respond were differently affected toward this project from those who did respond; we presume that the proportion of approvals to disapprovals shown in the answers received would hold good of the whole number of pastors. We can think of no stronger reason why those who were opposed to the plan should conceal their opposition than there was for those who favored it to express their assent. We are inclined to accept the responses received as a fair indication of the wishes of the churches. And if this be true there is an overwhelming majority in favor of some plan by which these periodicals shall be united. We may add that our conversations with pastors during the past three years confirm this judgment.

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The council, also, which is the representative of the churches, had clearly expressed its mind in the following resolution: —

"*Resolved.* (1.) That it is the judgment of this Council that the time has come when the best interests of the cause will be better promoted, and the wishes of the churches more perfectly carried out, by the consolidation of the several periodicals published by the missionary societies engaged in the home work."

Under this resolution your committee was appointed, and it did not seem proper for them to question the wisdom of the Council's judgment; their only business was to work "for the promotion of the object sought by this resolution." After a full day of consultation a plan was suggested by a representative of one of the societies which seemed to meet with the favor of the majority of those present. It was, in short, that a weekly journal, to be called *The Christian Nation*, be published in New York in the interest of the six societies; that the first number in every month be entitled, by a sub-head, the "Home Missionary Number," and that the matter for that number be furnished by the American Home Missionary Society, the managing editor undertaking only the general supervision and makeup of the number; that the second number of the month be devoted in the same way to the American Missionary Association; the third to the Church Building Society and the Sunday School and Publishing Society, and the fourth to the two educational societies. This would leave four numbers in each year to be filled by the managing editor with intelligence and discussions of a general character relating to the whole field. It was hoped that a managing editor might be secured who would work in entire harmony with the secretaries of the various societies, using their materials, carrying out their wishes, and in every way strengthening their hands. It was thought, also, that a generous rivalry among the societies, in the effort of each to make its monthly number a little brighter and better than the rest, would tend to give us a very fresh and readable weekly paper.

Such was the plan, submitted to the societies by your committee in 1889, as the result of our conference in New York. By the larger societies it was not favorably received. The project was regarded by them as impracticable. Estimates of the cost of such a publication were procured by representatives of some of the societies, and it was believed by them that it would add considerably to the expense of the societies. Estimates obtained by members of your committee, on the other hand, indicated that a sufficient edition of such a paper can be printed for an amount considerably less than the aggregate cost of the publications of the six societies. Which of these estimates is the more accurate will only be known when the new weekly makes its appearance. Until that time the committee is inclined to adhere to the opinion that the adoption of its plan would reduce, considerably, the printing bills of the six societies.

The obligation of the several societies to furnish their periodical to their life members was also urged as an insuperable difficulty. We doubt if the difficulty is insuperable. Each society would fully meet its obligations by sending its own monthly number to its life members; and the cost of this need be little if any greater than the cost of supplying them with its present publications.

A more serious objection arises from the fact that each society regards its present periodical as an effective medium for advertising its own work, and fears that in the general subscription list which the new weekly would gather, the names of many of those specially interested in its work would not be found. It is an open secret that the subscription list of these various periodicals is not, to any considerable extent, a paying list. Names of men and women in the churches, who are or ought to be interested in the work of the society, have been obtained from the pastors, and the periodical is sent regularly to them whether they pay for it or not.

This is thought to be good economic policy; it is believed that the interest awakened by these periodicals in those who gratuitously receive them results in contributions far in excess of their cost. And the giving up of its periodical would, in the belief of the secretaries, cut off one important means of communication between each society and its own peculiar constituency. That some weight must be given to this objection is obvious. Yet your committee believe that the great body of regular contributors to these societies are intelligently interested in all of them; and that the special and exclusive friends of any one of them are comparatively few. It is the great body of contributors, we suppose, whose wishes and interest should be consulted, and not the exceptional few. We assume, also, that all our Congregational constituency should be intelligently entreated in all these causes. If it be true that some notable gifts have come into the treasury of each of these societies through the reading of its periodical, yet it must not be forgotten that these societies must depend for their support less upon such sporadic donations than upon the general interest of the churches in their work. And if the general interest of the churches in home work can be best promoted by a single well-edited periodical, all the societies will be the gainers by this course.

It is to be presumed that those who are specially interested in the work of the Home Missionary Society, for example, would subscribe for the periodical in which, once a month, its work is ably presented and discussed. All such persons would, at the same time, be enabled to become better acquainted with the work of the other societies. Perhaps their interest in these might be increased. And thus the other societies would be the gainers by securing an introduction to those whose interest had been mainly given to the Home Missionary Society. Each of the societies would profit in the same way. It might fail to gain access to a few of its own special friends, but it would extend its acquaintance among many more new ones.

If, however, any of the societies should feel that it was failing to reach by this method an important part of its own constituency, we see no reason why it should not secure extra copies of any of its monthly issues and send them to its friends. It may retain its old mailing lists, and by comparing them with the mailing lists of the new weekly may easily avoid sending duplicate copies.

It is to be hoped that such a paper as we have suggested, if ably edited, would secure the hearty support of pastors, by greatly aiding them in diffusing missionary information; and would thus gain a far larger paid circulation than that of any of the missionary periodicals now published; and thus that each one of the societies would find it a far better method of communication with the churches at large than that which it now maintains.

All these considerations, which appear to your committee to have some weight, have not, however, prevailed with our brethren who are charged with the administration of the societies. They have not, as yet, been able to see this matter exactly as we see it. Some of them say that they are ready to co-operate in such a plan; but others regard it as impracticable.

A proposition was made by some of them, not long after our conference with them, to have the missionary magazines bound up together as one periodical and sent monthly to subscribers, but this was not adopted. Recently a plan of clubbing has been agreed upon by the representatives of the several societies, by which one dollar, sent to any of the offices, will secure the six periodicals for one year.

This, then, is the sum of what has been accomplished during the three years by the societies in the direction pointed out by the Council's resolution. Your committee have not regarded themselves as called upon to dictate methods to the officers of the societies; we have no power over them, and have not sought to exercise any; with considerable labor and expense we held an extended conference with them nearly three years ago and submitted the above plan of co-operation. That plan did not commend itself to their judgment. It remains to be seen whether the one which they have substituted for it will meet the demands of the churches. The committee have not insisted upon the specific plan recommended by them, but have urged the adoption of some such feasible plan by which the churches might secure what they are asking for.

We have given our reasons for believing that the plan presented by us is practicable. That difficulties would be encountered in carrying it into effect is a matter of course; we can only say that these difficulties do not appear to us to be too insuperable. The fact that the societies agree that the consolidation might be effected if it were to include seven periodicals instead of six, shows that the administrative obstacles are not the most serious.

Much is made of the alleged failure of the Presbyterian monthly. We are not convinced that there is any lesson for us in the experience of the Presbyterians. The plan proposed by us is entirely different from theirs; it gives each society a distinct opportunity of presenting its own work to its own special patrons as theirs does not; it offers, as it seems to us, a field for sprightly and telling journalism which a monthly magazine does not offer.

We need only say in closing that our conferences with the secretaries have been of the most amicable character. They do not always appear to get our point of view, but they have their own point of view; and we know that they are trying to see things clearly, and that they desire to do what is best for their societies and for the churches at large. We can only hope that friendly inquiry and discussion will make the right path plain to the societies and to the churches.

WASHINGTON GLADDEN.
M. F. MONTGOMERY.
MICHAEL BURNHAM.
M. McG. DANA.
O. F. PRESBREY.

ON COLUMBIAN EXPOSITION.[1]

The National Council in 1889 adopted the following resolution: —

Resolved, That the provisional committee after inquiry and conference secure, if found practicable, space in the proposed Exposition of 1892 in which to show what Congregationalism has done for the world.

Subsequently the provisional committee took the following action: —

Resolved, That in accordance with the vote of the National Council we hereby appoint Rev. Frank W. Gunsaulus, Rev. James Gibson Johnson, Rev. Wm. H. Warren, George W. Barrows, and Isaac N. Camp a committee with power to name their own chairman, add to their number, and fill vacancies; and we authorize this committee to do whatever is practicable to carry out the purpose of the Council, as expressed in the resolution referred to, in the matter of the Columbian Exposition, it being specially understood,

"1. That if the Exposition is open on the Lord's day this committee shall make no exhibit, and this appointment shall become null and void.

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"2. That the provisional committee incurs no financial responsibility for this undertaking."

Rev. Mr. Gunsaulus declined to serve, and Rev. F. A. Noble was added to the committee, and the undersigned was authorized by the secretary of the provisional committee to act as convener.

The committee was called together in July, in Chicago, and Rev. J. G. Johnson was chosen chairman. It was deemed advisable that no further action be taken until after the meeting of the National Council.

It will be seen at once that the proviso in regard to the Sunday opening of the Exposition effectually ties the hands of the committee. It is impossible for them to know that the Fair will not be open on the Lord's day. If the efforts to secure the repeal of the act of Congress closing the gates, now being vigorously made in many quarters, are successful, work must be suddenly suspended, and every obligation incurred must be either violated or personally assumed by the members of the committee whose office would vanish. Patient and prolonged labor is involved in making the needed collections and no small expense.

The opportunity to make a proper display of what Congregationalism is and of what it has done should not be lost. The adaptation of our polity to new and heterogeneous communities should be made to appear. Facts as to the beginning and growth of the denomination should be presented, so far as possible, by means of charts and maps.

The extent to which public men and national institutions are descended from those early settlers, who were apostles of Congregationalism, as well as of civil and religious liberty, should be clearly presented. The debt which education and literature owe to our churches should be made plain. The fact recognized by Jefferson and others of his time, that the form of our government springs from the New England church and town meeting, should in some way be set forth. Portraits and autographs and memorials of men and places and events would be of exceeding interest.

Space has been applied for in which to make this exhibit. No answer has yet been given to this application. A member of the commission said within a few days that it was not certain that space could be granted, that every department of the Exposition was now overcrowded, and that the making of these church exhibits depended on the erection of a new building for the liberal arts.

The following churches and societies have made application for space: Congregational, Presbyterian, Unitarian denominations, United Brethren, Seventh Day Baptist, New Jerusalem Church; Norwegian Evangelical Lutheran, Y. M. C. A. of America, Y. P. S. C. Endeavor, Baptist Young People's Union, American Bible Society, and Tower Bible and Tract Society.

Whether your committee can go forward to complete its work depends upon three things: securing the needed space at the Exposition;[1] finding the persons who can give the time and thought to the subject; ability to begin at once on the necessary labor without waiting for future decisions in regard to Sunday closing.

JAS. GIBSON JOHNSON,
For the Committee.

REPORT OF FINANCE COMMITTEE.[4]

It seems to your committee that somebody should be authorized to abate such portion of past unpaid dues as should be deemed wise in view of all the facts, in the case, and especially when the representatives of the State body believe that if they could start square they could meet future calls upon them. Without further enlarging upon this matter we would recommend the passage of the following vote: —

Voted, That the treasurer, with the approval of the provisional committee, be authorized to abate the whole or any part of the unpaid dues accruing in 1891, and prior thereto, as may seem to him advisable.

Your committee further recommend that the assessment for the ensuing three years be fixed upon the same basis as in the past term; namely, at 1½ cents per capita per annum of the membership of the churches.

We find that balance of cash in the treasury amounts to but $220.19, while the expenses of this Council with the publication of the MINUTES will make a large immediate demand upon it. We would therefore urge upon our State bodies the importance of making prompt payment of past dues, and also, at the earliest practical moment, of the amount assessed for the current year.

GALEN C. MOSES. E. J. GOODRICH.
J. L. BARKER. A. LYMAN WILLISTON.

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REPORT OF THE COMMITTEE ON A MANUAL OF CONGREGATIONAL USAGE FOR THE FOREIGN MISSIONARY FIELD, TO THE NATIONAL COUNCIL.[1]

Honored Brethren, — Your committee begs leave to report as follows: —

Receiving no instructions from the Council as to what the proposed manual should embrace, and having slight information as to the facts out of which arose the appointment of the committee, we promptly issued a letter of inquiry, addressed particularly to the honored members of our committee at work in the foreign field, desiring to learn from them what the actual need is and what in their judgment should be the form and scope of the manual. We gather from their replies the following facts: —

In Turkey our leading churches have already had a long and honorable existence, during which they have met from time to time the various important questions that arise in the organization and management of Christian churches; and, under the guidance of the Holy Spirit, by the study of the Scriptures and such aid as they have received from the missionaries, they have successfully wrought out a scheme of organization and polity adapted to the exigencies of their situation, varying indeed in some minor details among their several territorial associations, and differing somewhat from the methods which are in general use at home. But as this is the product of their own experience, and proves itself fitted to their circumstances, they naturally value it highly. So far as we are informed, it presents nothing incongruous with our home polity, and nothing that we feel at all assured that we could improve. Furthermore, it is intimated to us that the brethren in these churches would not be apt to receive kindly any intimation of a plan on our part to supersede their work or to offer unsolicited criticism upon it. Churches which may hereafter be formed in Turkey will naturally be formed by the help of the existing ecclesiastical bodies, and on lines already approved by the native Christians.

In China there seems to be a twofold need of a book of instruction as to methods of procedure in deliberative assemblies extending to some explicit details of ordinary ecclesiastical action, and also of a book of liturgical forms, and forms for special services like marriage and baptism. But we are also informed that a book containing the suggested liturgical forms is already in print on this field, and that what is further wanted appears to be a book prepared for the use of the churches in America, from which the brethren in China would be free to select such parts as upon examination they might find to be valuable to them.

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In Japan there is apparently "great need of a manual." It should embrace in full and definite form nearly everything that the churches should know, from a discussion of historic principles to blank forms for ordinary and uniform use. But the recent very prolonged and earnest discussions in the Japanese churches upon methods of church organization and polity, coupled with the wide intelligence of our brethren there and their eager and laudable desire to work out and settle these and similar questions for themselves, lead us to think that offering to them, in the name of the National Council, a manual of instruction having an unavoidable air of authority would not be the best way to aid them in the proper solution of the problem before them.

What we have learned from the three great mission fields represented on our committee describes, we believe, with sufficient accuracy, the situation in all the older missions. The smaller or more isolated fields, like Micronesia and Central Africa, do not seem to create a distinct need as they are under the longer and more careful tutelage of thoroughly instructed missionaries.

Therefore we respectfully submit that we have not been able to learn that such a manual as was proposed by the resolution constituting our committee is needed, or to determine within what lines it was possible to execute the trust committed to us.

In the course of our inquiries, various suggestions have come to us as to the desirability of a brief and comprehensive manual recommended by the National Council for the use of the churches at home, but as this lies quite outside the province of your present committee, we must content ourselves with reporting to your honorable body the suggestion.

HENRY A. STIMSON,
M. McG. DANA,
JAMES TOMPKINS,
WM. H. WARD,
Of the Committee.

ON FORM OF ADMISSION TO THE CHURCH.[1]

YOUR committee appointed to prepare a form for public reception to the church beg leave to report : —

That they have given proper diligence to the discharge of the service committed to them ; that since the month following their appointment they have been more or less occupied with the same ; that in response to a notice published in the denominational papers, they have been the recipients of a great amount of suggestion and of evidence as to forms in general use for which they express their thanks to pastors and laymen in all parts of the country ; that repeated drafts of a possible form have passed between the members ; that a meeting has been held, at which six out of the seven members of the committee were present.

It was early apparent that the committee was thoroughly representative both of the usages and determinations of the churches ; and extended conference has made it more evident that their differences of view are not individual preferences simply, but characteristic variations among the churches.

These variations have been found to be in regard to the following matters : —

1. As to whether the confession of Christ in baptism and the union with a local church are to be conceived as component parts of one and the same act, or as two distinct and separable acts, and to be so treated in a form ;

2. As to the use in a form of the so-called Apostles' Creed or other general liturgical confession, or a doctrinal compend, whether general or that of a local church ;

3. Whether there is a difference, requiring to be emphasized in a form, between the baptized children of the church and others ;

4. Whether the covenant with the local church should be general and indefinite, or minute and specific ;

5. In general, whether the form should be conceived as a fraction of a service which itself occurs at the close of a lengthy diet of worship or preaching, and therefore to be disposed of as speedily as may consist with reverence and decency, or as a prominent part of a service which has the right of way and all the time that it may need ;

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6. Also, in general, whether the form should aim to be liturgical, with the largest possible participation by the people, or whether it should be doctrinal and ministerial.

It is apparent that these differences are not of caprice or even of personal preference altogether, but some of them of conviction as to the very nature of the local church and its relation to the Kingdom of God.

It is probably wished by each one of us that there were unity of view and teaching on these important matters; but since there is not, we are agreed that entire uniformity of rite would be purchased too dearly at the price of entire sincerity.

Furthermore our correspondence shows that while many are waiting for a form more satisfactory than any that has been yet presented, the larger number of our churches are wedded to forms which are theirs by inheritance and would be very slow to surrender them in entirety for any other.

While therefore your committee can at the most expect to contribute only by way of suggestion, and so by the modification of existing usage to a common order, they expect to be able very speedily to present to the churches, through the public press, as directed in their appointment, an outline of common order which may serve, as they humbly hope, to unify practice and promote impressiveness in this function of worship,

By vote of the committee,

GEO. R. MERRILL,
Chairman.

MINNEAPOLIS, Oct. 14, 1892.

REPORT OF THE TREASURER OF THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES FOR THE THREE YEARS ENDING SEPT. 30, 1892.[1]

RECEIPTS.

Balance of cash on hand Sept. 1, 1889	$5,962 68
From the local bodies	20,859 71
From advertising in *Year-Book*	2,417 96
Interests on deposits and stamps sold	92 89
Borrowed for current expenses	1,504 36
	$30,837 60

DISBURSEMENTS.

Paid Alfred Mudge & Son for Minutes, Year-Book, printing and postage	$21,886 07
Henry A. Hazen, salary, obituary notices, clerical help, etc.	5,584 19
William H. Moore, salary and bills rendered	357 38
Samuel B. Forbes, salary and expenses	906 02
Expenses of Council at Worcester	182 60
Protested draft and costs	107 51
Charles H. Richards, expenses of committee	24 83
Advertising	29 00
Refunded to Maryland	3 00
Loans and interest	1,536 81
Balance of cash with Connecticut Trust and Safe Deposit Co.	220 19
	$30,837 60

THE SECURITY FUND.

This fund, originally $3,000, Sept. 1, 1889, was	$3,480 32
Interest accumulated to Sept. 30, 1892	451 72
Total	$3,932 04

SAMUEL B. FORBES, *Treasurer*.

HARTFORD, CONN., Sept. 30, 1892.

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STATEMENT OF TREASURER IN ACCOUNT WITH THE LOCAL BODIES.

State.	Due July 1, 1891.	Due July 1, 1892.
Alabama	–	$1 79
Arizona	$2 29	2 44
Arkansas	19 69	5 56
California	50 73	177 84
Colorado	–	20 01
Connecticut	–	–
District of Columbia	–	–
Florida	–	17 62
Georgia	150 44	51 21
Idaho	–	–
Illinois	–	239 94
Indiana	38 76	39 96
Indian Territory	13 93	1 95
Iowa	–	333 43
Kansas	433 41	180 63
Kentucky	52 06	7 39
Louisiana	19 34	21 24
Maine	–	324 43
Maryland	–	–
Massachusetts	–	–
Michigan	–	–
Minnesota	–	98 75
Mississippi	3 68	3 18
Missouri	–	–
Montana	–	–
Nebraska	83 89	147 66
Nevada	6 12	75
New Hampshire	–	–
New Jersey	–	–
New Mexico	11 93	2 40
New York	–	548 82
North Carolina	17 26	16 20
North Dakota	–	–
Ohio	–	221 84
Oklahoma	–	4 39
Oregon	–	–
Pennsylvania	498 28	142 38
Rhode Island	–	–
South Carolina	39 21	5 33
South Dakota	–	65 21
Tennessee	36 95	21 94
Texas	77 16	12 97
Utah	–	–
Vermont	183 55	310 14
Virginia	–	–
Washington	16 37	39 91
West Virginia	16 06	2 07
Wisconsin	–	243 22
Wyoming	–	–
	$1,771 11	$3,312 60 1,771 11
Total		$5,083 71

Sixteen States have paid all dues to date. Twenty-seven have paid all dues of 1891 and previous years. We have only $220.19 on hand. The MINUTES of this Council will be published immediately. If this bill, and the ordinary expenses are promptly paid, it will be necessary to borrow money, unless the dues are paid at an early day.

HARTFORD, CONN., Sept. 30, 1892.

AUDITOR'S CERTIFICATE.

I hereby certify that I have examined the books and accounts of Rev. Samuel B. Forbes, treasurer of the National Council, and have found the same to be correct; and that there is a balance of $220.19 which is deposited with the Connecticut Trust and Safe Deposit Company, Hartford. I also find that the Security Fund, amounting with interest to $3,932.04, is deposited in savings banks and drawing interest.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN., Oct. 4, 1892.

COMMUNICATION FROM THE AMERICAN SECTION OF THE COMMITTEE APPOINTED BY THE INTERNATIONAL CONGREGATIONAL COUNCIL IN LONDON ON THE QUESTION OF CONVENING A SECOND AND SIMILAR COUNCIL.

EARLY in the progress of The International Congregational Council which was held in London, in 1891, the members became deeply impressed with the value of the gathering. Individual workers who had never looked into each other's faces, nor locked hands, were brought into close personal contact; and interests and obstacles and aims which are in a certain sense common to the whole body of our churches were massed in such a way that each member of the Council was constrained to see how direct is the concern of every believer of our faith and order in all that pertains to the general welfare of Congregationalists throughout the world.

Very naturally, therefore, the question soon began to be asked by one and another whether the Council we were then holding should not be followed by another in the not too remote future, to be organized on substantially the same basis, and to be conducted in substantially the same manner, with a view to accomplishing substantially the same ends. After some private conference a resolution to this effect was introduced and passed by the Council; and a committee was appointed to have charge of this matter. The committee consisted of five for the British Isles, and five for the Colonies, and five for the United States. The five designated for the United States were the Rev. A. H. Bradford, Mr. S. B. Capen, Rev. J. K. McLean, President Cyrus Northrop, and the undersigned, who was named by the Rev. H. A. Hazen as the convenor of the committee.

There has been little time or opportunity for conference; but the feeling of the committee, so far as it has been possible to gather it, and the feeling of others with whom the committee has been able to hold interviews, is that a Council so prolific of good as was the International Congregational Council of London must surely be followed up by another. This is not merely a conclusion arrived at in the heat of an enthusiastic meeting, when all hearts were aglow with the success of the first experiment, but the result of sober, second thinking when the London Council lies more than a twelvemonth behind us. The growth and welfare of our Congregational fellowship at home and abroad, and the progress of the Kingdom of our Lord everywhere demand it.

By general consent the next Council is to be held in America, and by a consensus of opinion just as unanimous, the one place in America for the holding of this Council is Boston. The only open question is the question of the year. To your committee it appears that the year 1900 would be in every way a suitable time. The reasons for this are too many to be here enumerated, but the one sufficient reason is that it is the year 1900, when it will be so natural both to look back and to look forward, and to take the measures of past and present influences, and to project large and worthy schemes for the century to come.

The committee, in conclusion, beg leave to submit the following for adoption: —

Resolved, That this Council approves the recommendations made by the American Sections of the International Congregational Council appointed at London to consider the question of a second similar Council, and advise that arrangements be made by the proper persons looking toward the holding of such a Council in the city of Boston at some convenient time in the year 1900.

F. A. NOBLE, *Chairman.*

REPORT OF COMMITTEE ON ARMY AND NAVY.[1]

As American citizens we have many thousand men in our service as soldiers and seamen in the army and navy of the United States. By express resolutions, three years ago, this Council affirmed our obligation to secure for all these men, if possible, adequate moral and religious care. The Council then also appointed a committee to promote this end.

In reporting to-day, that committee respectfully advise that you again appoint a similar committee. If you will consider this recommendation you will be interested in a few simple facts like the following: —

1. It is believed that in certain important ways more has been accomplished for the moral and intellectual welfare of our soldiers during the last three years than during many years previous.

2. As a result of an increasing sense of Christian obligation in this matter, the efforts of many most active army chaplains and other Christian friends of the army and navy have been united in a new organization known as the United Christian Commission. The meeting of this committee was presided over in 1890, by Mr. Proctor of Vermont, then Secretary of War, and in 1891 by Gen. Grant, Assistant Secretary of War. Our brother, the Rev. S. M. Newman of Washington, is Vice-President, and other of our honored brethren are very active in it.

3. Your committee, if you appoint one, will be members *ex-officio* of this commission.

4. In maintaining a committee of the army and navy as you have done, you are working side by side with other honored Christian denominations.

5. The prospect of gain in the immediate future is very good in such important directions as these: —

(*a*) More chaplains.

(*b*) More care in the selection of chaplains.

(*c*) Better appreciation of the work of chaplains.

(*d*) Better social and moral conditions in the soldiers' barracks.

(*e*) Reading rooms and similar agencies for the intellectual welfare of the men.

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We therefore recommend that this Council again appoint a committee upon the Army and Navy to serve until another meeting and then report, and that this committee be instructed to be among the foremost in promoting any and all measures that may be reasonable and necessary in order, if possible, to bring every soldier in the American army, and every seaman in our navy under the influence of Christian sympathy and adequate Christian care.

WILLIAM J. BATT,
for Committee.

REPORT OF COMMITTEE ON EXPENSES OF DELEGATES TO NATIONAL COUNCIL.[1]

Recognizing the importance of a full and even representation of all sections and interests of the denomination, in our National Council, — the lesser and remote as well as the stronger and central portions, — and finding that, in fact, distant and worthy delegates who need the Council, and whom the Council needs for its highest efficiency and widest usefulness, are often prevented from attending by the great cost of transportation, therefore,

Resolved, That, in the judgment of your committee, the travelling expenses of delegates should be met by the churches, and that the necessary funds should be secured by an increase of the annual assessment. Also,

Resolved, That in order to test the sense of the churches, through the conferences and associations, and to obtain full data for wise action in the premises, this body appoint a committee of three to consider all questions involved and prepare a definite plan to be reported at the next session of the National Council.

Adopted unanimously and signed by the Committee,

THEODORE C. PEASE, Massachusetts.
FRED'K S. HAYDEN, Illinois.
F. W. LYMAN, Florida.
CHAS. M. LAMSON, Vermont.
GRIFFITH GRIFFITHS, California.
LEAVITT H. HALLOCK, Maine.
J. G. FRASER, Ohio.

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[1] Page 31.

ON OUR RELATIONS WITH THE SCANDINAVIAN CHURCHES.[1]

THE committee appointed by the National Council at Worcester in 1889 for the purpose of assisting the Congregational free churches in Norway to establish a missionary training school, beg leave to report as follows: —

The brethren in Norway estimated that $5,000 would be needed annually to maintain such a school. It was also their judgment that it would not be best to begin the school unless there should be reasonable assurance that the help would be continued for at least three years. In response to appeals from the committee, the treasurer, Rev. A. H. Clapp, received $1,178.04; some pledges also were received.

As these funds and pledges were entirely inadequate to accomplish the object sought, and as there was no missionary society behind the committee to give assurances for the future, it was the opinion of the committee and of other friends of the work in Norway that it was not best to open the proposed school with the limited means provided. The funds were then placed at the disposal of the original donors. Most of these turned their contributions over to the American Home Missionary Society for the Scandinavian work in this country.

In behalf of the committee,

M. W. MONTGOMERY,
Chairman.

REPORT OF COMMITTEE ON UNION WITH FREE BAPTISTS AND OTHER DENOMINATIONS.[2]

THIS committee has no definite results to report at this session. It is thought best, however, that such a committee be continued, and this is hereby recommended in the confident hope of ultimate good. Some brethren are earnest in their belief that much may be accomplished in certain directions, and are ready to undertake active work to this effect. We recommend the adoption of these resolutions [which may be found on page 40].

A. H. QUINT, *Chairman.*
SMITH BAKER.
GEORGE E. HALL.

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[2] Page 40.

SWEDISH MISSION COVENANT SALUTATIONS.

The Swedish Mission Covenant has received with joy the brotherly greeting, sent by the National Council to Sweden by Dr. P. Waldenström and published by him in the newspaper *The Homeland's Friend.* The Conference of the Mission Covenant, now in session in Stockholm, returns, in the love of Christ, its greeting to the American brethren. As our principle is the union of the believers on the basis of life in the faith which is in the Son of God, even though differences of views exist, we rejoice at every step in this direction. Therefore, with all our heart, we wish both to ourselves and to you the grace of God in rich measure to the increase of the faith, the love, the heavenly mind and strength to deny all ungodliness and worldly lusts in order to walk holy in the light before the eyes of the Lord. Many national differences lie between us and you, differences that hinder an external, formal union, but we rejoice in spirit to know that your labor has the same fundamental Christian principles as ours, so that we and you go the same way, and that you aim to be among the Americans what we aim to be among the Swedes.

May God give us grace more and more to be transformed to the likeness of his Son, so that all our work may be more and more consecrated, to the glory of His name.

We feel thankful for your readiness to help our Swedish brethren in America in their work. As to their and your external relation one to another, we do not think it belongs to us to give any judgment, partly because it is beyond our power to become entirely familiar with the situation, and partly it is not proper for us to exercise any pressure neither in one, nor in another direction upon our Swedish brethren.

We send this greeting to you with our brother, Prof. S. I. Curtiss, of Chicago, whom we have the joy to see among us.

Stockholm, June 30, 1890.

In behalf of the Swedish Mission Covenant.

E. J. EKMAN,
President.

NEW HAVEN WEST CONFERENCE.[1]

RESOLUTIONS ADOPTED OCT. 5, 1892, PRESENTED TO THE COUNCIL AND REFERRED TO THE COMMITTEE ON THE RELATIONS OF THE BENEVOLENT SOCIETIES TO THE CHURCHES.

Resolved, That in the judgment of this conference all the missionary societies representing the Congregational churches should work in cordial sympathy, and so far as practicable, in hearty co-operation with each other for the good of the common cause.

Resolved, That the time has come when the practicability of uniting two or more of these societies under one general management should be seriously considered.

Resolved, That we rejoice in the close connection of some of our national societies with the churches and that in our judgment the churches should be heard in the constitution and administration of all these boards and that their members and officers should be so chosen as directly to represent the churches.

Resolved, That when men apply for appointment to missionary service their theological views should be judged by the consensus of the Congregational creeds and by the decisions of Councils throughout the denomination.

Resolved, That the Committee be instructed to communicate these resolutions to the American Board and to the National Council.

NEWMAN SMYTH,
J. E. TWITCHELL,
WILLIAM W. McLANE,
Committee.

[1] Page 18.

MEMORIAL FROM "THE SEVEN" SOCIETIES.

To the National Council of Congregational Churches,
Minneapolis, Minn.[1]

Dear Brethren: At an informal conference of the officers and managers of the seven national societies, held at Cottage City, July 27, 28, 1892, the following question was introduced and discussed: —

"Is it desirable at any time to arrange for a joint missionary convention of the seven societies in which the entire missionary work of the Congregational Churches shall be presented at one view and the mutual relations of the societies be illustrated?"

After a free exchange of opinion among those present, the undersigned committee were appointed with instructions to memorialize the National Council and to respectfully request of that Council to hold a National Missionary Convention during its session of 1895, in which all the churches shall be invited to co-operate by their delegates for the discussion of their missionary work at home and abroad.

It was the earnest conviction of the conference above named that our churches need and would be greatly stimulated in their missionary zeal by the panoramic view of the work which such a convention would present. Next to our faith and polity the bond of American Congregationalism is its system of christian missions at home and abroad. That system has never been illustrated as a whole and in a single view at any one gathering of the churches.

It would be possible for the societies in their own name to call such a convention but they are the agents of the churches of which the National Council is the representative body. It has appeared to us, therefore, most appropriate that the National Council should initiate this important movement and in this view and petition the managing boards of all the societies by their separate approval most heartily concur.

JOS. B. CLARK,
M. E. STRIEBY,
SAMUEL H. VIRGIN,
Committee.

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[1] Page 31.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER OF THE NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council: —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the one head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the Scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof: —

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable. Each State or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational general societies for Christian work, and the faculties of such theological seminaries as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.* 1. At the beginning of every stated or special session there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers as are not delegates shall have all the privileges of members except that of voting.

IV. *By-Laws.* — The Council may make and alter By-Laws at any triennial session.

V. *Amendments.* — This Constitution shall not be altered or amended, except at a triennial session, and by a two thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

THE members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the groping unity of council and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists; because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the holy Catholic church." It is our prayer and endeavor that the unity of the church may be more and more apparent, and that the prayer of our Lord for His disciples may be speedily and completely answered, and all be one; that, by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as The National Council of the Congregational Churches of the United States.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator, and persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer, *ex officiis*, and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennal Council; may fill any vacancy occurring in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall consult the interests of the Council, and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials, and other needful papers, to the scribes of the several local organizations of churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees: —

1. A committee on credentials, who shall prepare a roll of members.

2. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

3. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall contract for and distribute all publications ordered by the Council.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue unless the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every evening shall ordinarily be given to meetings of a specifically religious rather than business character, and the Council will join in the sacrament of the Lord's Supper at some convenient season.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and, no speaker upon any motion, or resolution, or any paper read, shall occupy more than ten minutes, without the unaminous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the Council, who shall *prima facie* be the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, and the council shall at once proceed to the election of its presiding officers.

XV. Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the members elect together with the program prepared by the provisional committee.

XVI. The provisional committee shall lay out a definite programme for the Council, assigning a distinct time, not to be changed except in special emergencies, to

PACIFIC SCHOOL OF RELIGION

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

XVII. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications: —

1. When a question is under debate, no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members, and by a two thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak; but during that time, no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing, more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*a.*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *Shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*b.*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *Shall the report be accepted?* and *Shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

CHARTER. — TRUSTEES OF NATIONAL COUNCIL.

The following was adopted [by the Nat. Council, 1886.][1]: —

Whereas, The General Assembly of Connecticut, at its session, January, 1885, passed the following act of incorporation:

"*Resolution incorporating the Trustees of the National Council of the Congregational Churches of the United States.*

GENERAL ASSEMBLY, JANUARY SESSION, A. D. 1885.

Resolved by this Assembly: —

SECTION 1. That Julius H. Seelye, Frederick A. Noble, Henry Fairbanks, William M. Taylor, George F. Magoun, E. S. Jones, Samuel B. Capen, Henry A. Hazen, William H. Moore, Lavalette Perrin, and such other persons as may be associated with them, and their successors, be, and they hereby are, constituted a body politic and corporate, under the name of The Trustees of the

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[1] Minutes, page 18.

National Council of the Congregational Churches of the United States.

SEC. 2. The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country, in accordance with resolutions and declarations made from time to time by the National Council of the Congregational churches of the United States; and said corporation may co-operate with any other societies under the charge and control of churches of the Congregational order in the United States.

SEC. 3. Said corporation may acquire, by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purpose of its creation, not exceeding sixty thousand dollars in value, and may make any contracts for promoting its objects and purposes not inconsistent with law.

SEC. 4. The said National Council may make rules, orders, and regulations for the government of said board of Trustees, and said board shall, at all times, be subject to the direction and control of said Council.

SEC. 5. The persons named in the first section of this resolution shall be the corporators under this charter, until the appointment of Trustees by said National Council at its next regular meeting, which Trustees, when so appointed, shall be the successors of said corporators, with all the powers conferred upon this corporation, and said Council may fix the number of said Trustees and their terms of office, and may provide for filling vacancies in their number.

SEC. 6. This act of incorporation shall take effect when accepted by a majority of the persons mentioned in Sec. 1 hereof, and by said National Council at its next regular meeting."

And *whereas*, The persons named as corporators have unanimously accepted the aforesaid act;

Resolved, That the same be, and it is hereby, accepted by this Council.

Resolved, That this National Council, by this act, constitutes and empowers its provisional committee for the time being as the Trustees incorporated by the foregoing act, who shall have in charge and administer all moneys and other values belonging to it, or which may be contributed, bequeathed, or intrusted to it, limited only by their charter, the acts of this Council, or the expressed will of the donors.

Resolved, That these Trustees shall hold office during the period of three years, or until their successors are appointed. They may choose their own officers; adopt all needful rules; meet from time to time, as their is need; fill vacancies in their number occasioned by resignation or disability, during the intervals between the regular meetings of the Council; and adopt such measures to secure the ends of their appointment as seem to them expedient. Not less than four members shall constitute a quorum at their meetings for business, and they shall keep a full record of all such meetings, and report to this body.

At a meeting of the Trustees held at Memorial Hall, Hartford, Conn., Friday, Feb. 4, 1887, the report of the committee appointed by the National Council, Messrs. Nathaniel Shipman, Elisha Carpenter, and Charles E. Mitchell, of Connecticut, "to prepare by-laws for the Trustees of the National Council," was presented, accepted, and, after amendment, adopted as follows: —

BY-LAWS.[1]

1. The officers of the corporation shall be a president, vice-president, ten directors, secretary, treasurer, auditor, and a finance committee of five persons, of whom the secretary and treasurer, if members of the corporation, shall be members *ex officio*.

All these officers shall be elected by ballot, and shall hold their respective offices for the term of three years, unless removed by death, disability, or resignation; that is to say, from the time of their election until the first meeting of the new Trustees appointed from time to time by the National Council at its triennial meetings.

All officers, except secretary, treasurer, and auditor, shall be members of the corporation.

2. The duty of the president shall be to preside at the meetings of the corporation and of the directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the directors, and to make such suggestions to them as he may deem desirable.

3. The vice-president shall discharge the duties of the president in the absence of that officer.

4. The directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the

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[1] See Minutes of Council, 1886, page 378.

property and affairs of the corporation; shall regulate salaries; shall make rules in regard to the disbursement of money; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall buy, sell, and convey by their attorney appointed for that purpose all real or personal property; shall fill vacancies in their own number and in all offices, the appointments so made to be in accordance with by-law 1, and to continue until the next meeting of the corporation; and shall report to the National Council.

5. The secretary shall keep the records of the corporation, of the directors, and of the finance committee; shall issue all orders on the treasurer, and all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meetings; shall preserve all important documents; shall conduct the correspondence of the society; shall report annually to the directors, and prepare a report to the National Council for the directors.

6. The treasurer shall invest the funds of the corporation in accordance with the directions of the directors, or, in the absence of such directions, in accordance with the written approval of the finance committee; shall have the custody of such funds; shall disburse the same, in accordance with the rules and votes of the directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the directors.

He shall give bonds for the faithful performance of his trust for the term of three years, and until another person is appointed treasurer, in such sum as may be ordered from time to time by the directors.

7. The auditor shall annually, or oftener, in his discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the treasurer, and shall report annually to the directors.

8. The finance committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the directors; shall authorize all disbursements not specially ordered by the directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the directors, to whom they shall report annually.

Special meetings shall be held at the time and place named in the call of the chairman.

9. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the directors.

10. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the city of Hartford, Conn., where all meetings of this corporation shall be held, at which the officers for the ensuing three years shall be chosen.

Annual meetings of the directors, for the examination of accounts of the reports of the treasurer, secretary, auditor, and finance committee, for the allotment and distribution of income and for the general work of the corporation, shall be held in the month of September in each year, at such places as the finance committee previously to each meeting shall designate.

Special meetings of the corporation and of the directors shall be held upon the written call of the president or of any two members of the corporation addressed to the president. Such special meetings of the directors shall be held at the place directed by the president.

The secretary shall be always a resident of the State of Connecticut, and the records, when not in use in the meetings, shall be kept always in that State.

11. Any article of these by-laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting after the service of one month's notice in writing of the proposed change.

COMMITTEES. — 1892–95.

STANDING.

Provisional committee. — Samuel B. Capen, of Massachusetts; Rev. George H. Wells, of Minnesota; Revs. Henry A. Hazen and Arthur Little, of Massachusetts; Revs. William H. Moore, and Samuel B. Forbes, of Connecticut; Rev. Alonzo H. Quint, of Massachusetts; Rev. James G. Merrill, of Maine; Hamilton A. Hill, of Massachusetts; Revs. Julian M. Sturtevant and Marcus W. Montgomery, of Illinois.

Publishing committee. — Revs. Alonzo H. Quint, Albert E. Dunning, and Henry A. Hazen, of Massachusetts; Revs. Samuel B. Forbes and Wm. H. Moore, of Connecticut.

On ministerial relief. — Rev. Frederick A. Noble, of Illinois; Franklin Fairbanks, of Vermont; Francis J. Lamb, of Wisconsin; Walter A. Mahoney, of Ohio; Rev. William M. Taylor, of New York; Rev. George H. Wells, of Minnesota; William E. Hale of Illinois; Rev. Henry A. Stimson, of Missouri; James D. Cutler, of New York; E. H. Baker, of Massachusetts.

On temperance. — Rev. Smith Baker, of Minnesota; William P. Frye, of Maine; Rev. Alvah L. Frisbie, of Iowa; Rev. Edwin B. Burrows, of New York; Eugene Steere, of South Dakota; Samuel B. Shapleigh, of Massachusetts; Rev. C. Fremont Roper, of New Hampshire.

On Christian unity. — Rev. Julian M. Sturtevant, of Illinois; Rev. William D. Hyde, of Maine; Rev. John H. Morley, of Minnesota; Rev. George E. Hall, of New Hampshire; Rev. Reuben A. Beard, of North Dakota.

On Sabbath observance. — Rev. Linus Blakesley, Kansas; Rev. Henry S. DeForest, Alabama; Samuel S. Rogers, Illinois; Rev. Sedgwick P. Wilder, Wisconsin; Rev. Albert H. Heath, Minnesota.

On union with Free Baptists and other denominations. — Rev. William H. Ward, New York; Rev. Daniel M. Fisk, Ohio; Revs. Samuel W. Dike and Alonzo H. Quint, Massachusetts; Rev. George E. Hall, New Hampshire; Rev. John H. Morley, Minnesota.

On city evangelization. — *The training of deaconesses.* — *The institutional church.* — Rev. Judson Titsworth, of Wisconsin; Revs. Lewis V. Price and Charles A. Dickinson, of Massachusetts; Rev. Charles S. Mills, of Ohio; Rev. Graham Taylor and William E. Hale, of Illinois; Rev. Eugene G. Updike, of Wisconsin; Rev. L. S. Woodworth, of Rhode Island; William A. Benedict, of Missouri.

AD INTERIM.

On the relations of the benevolent societies to the churches. — Samuel Johnson, of Massachusetts; Rev. A. Hastings Ross, of Michigan; Rev. George R. Merrill, of Minnesota; Rev. Robert R. Meredith, of New York; Rev. Henry Fairbanks, of Vermont; Rev. Charles O. Brown, of California; John G. Haskell, of Kansas; Rev. Joseph H. Twichell, of Connecticut; Rev. Washington Gladden, of Ohio.

On paying expenses of delegates. — Rev. DeWitt S. Clark, of Massachusetts; Rev. John H. Crum, of Indiana; Rev. William A. Robinson, of New York; Thomas E. Booth, of Iowa; Rev. Forrest F. Emerson, of Rhode Island; Rev. Winfield S. Hawkes, of Utah; Rev. Thomas McClelland, of Oregon.

On ministerial standing. — Rev. Levi L. Paine, Maine; Rev. Albert H. Currier, Ohio; Revs. George P. Fisher and Arthur L. Gillett, Connecticut; Rev. Charles S. Nash, California; Rev. Hugh M. Scott, Illinois; Rev. William J. Tucker, Massachusetts.

On capital and labor. — Rev. Washington Gladden, Ohio; Rev. Henry Hopkins, Missouri; Rev. John L. Scudder, New Jersey; Pres. David S. Jordan, California; Robert Newell, North Dakota.

On secret and social societies. — A. Lyman Williston, Massachusetts; Revs. Charles A. Blanchard and Edward P. Goodwin, Illinois; Rev. Smith Baker, Minnesota; Rev. Edward Hawes, Vermont.

On marriage and divorce. — Rev. Frederick A. Noble, Illinois; Lyman D. Stevens, New Hampshire; Rev. Charles H. Richards, Pennsylvania; Courtney S. Kitchel, Wisconsin; Rev. William H. Scudder, New York.

On the religious needs of the army and navy. — Rev. E. Lyman Hood, of New Mexico; Major G. R. Baird, United States Army; Rev. Henry M. Ladd, of Ohio; Frederick W. Lyman, of Florida; Rev. Stephen M. Newman, of District of Columbia; Rev. T. Eaton Clapp, of Oregon; Rev. James H. Kyle, of South Dakota.

On church manual. — Rev. Alonzo H. Quint, of Massachusetts; Rev. Henry C. Simmons, of North Dakota; Rev. Dan F. Bradley, of Michigan; Rev. George M. Boynton, of Massachusetts; Rev. William D. B. Gray, of South Dakota: Rev. Edwin S. Hill, of Iowa; Rev. William D. Williams, of California; Rev. A. Hastings Ross, of Michigan.

On prison reform. — Rev. Amory H. Bradford, New Jersey; Rev. William J. Batt, Massachusetts; Rev. August Drahms, California; Rev. Hastings H. Hart, Minnesota; Rev. William H. Warren, Ohio.

On Columbian Exposition. — Revs. James G. Johnson, Frederick A. Noble, and David N. Camp, of Illinois; George W. Barrows, of Maine; Rev. William H. Warren, of Ohio. Revs. Edward P. Goodwin, George S. F. Savage, Simeon Gilbert, Prof. Henry M. Scott, and Willard Scott; and E. W. Blatchford, Esq., all of Illinois.

ALPHABETICAL LIST OF MEMBERS OF THE COUNCIL.

The star denotes honorary members.

Adams, Rev. Jonathan E., Bangor, Me.
*Alden, Rev. Edmund K., Boston, Mass.
Alexander, Rev. W. H., Marlboro', N. H.
Alvord, Rev. Henry C., S. Weymouth, Mass.
Archibald, Rev. A. W., Davenport, Iowa.
Atkins, Rev. Doane R., Calumet, Mich.
Bacon, Rev. Henry M., Toledo, Ohio.
Bailey, Rev. George H., Franklin, N. H.
Baker, Rev. Ariel A., Independence, Iowa.
Baker, Rev. Smith, Minneapolis, Minn.
Baldwin, Henry, Aliston, Mass.
Ball, Rev. Robert H., Fairhaven, Vt.
Bard, Rev. George I., Walpole, N. H.
Barker, John L., Berkeley, Cal.
Barnum, Rev. Samuel H., Cornwall, Vt.
Barrett, Dea. Rockwood, Rutland, Vt.
Barrows, Rev. Walter M., Rockford, Ill.
Bassett, Rev. Stephen E., Fort Valley, Ga.
*Batt, Rev. William J., Warnerville, Mass.
Beaton, Rev. David, Chicago, Ill.
Bell, John J., Exeter, N. H.
Bell, William Q., Lincoln, Neb.
*Berry, Rev. Edward A., Chattanoga, Tenn.
Bigelow, Walter K., Salem, Mass.
Bisbee, Rev. Marvin D., Hanover, N. H.
Blake, Rev. Henry A., Webster. Mass.
Blakeslee, Rev. Allen D., Darlington, Wis.
Blanchard, Rev. Charles, Wheaton, Ill.
Blanchard, Rev. J. T., Webster City, Iowa.
*Bliss, Rev. Charles R., Chicago, Ill.
Boggess, Rev. Joseph H., Sterling, Kan.
Booth, Thomas E., Anamosa, Iowa.
Borden, Thomas J., Fall River, Mass.
Bosworth, Aug. W., New Richmond, Wis.
Bowers, Rev. Albert, Ruggles, O.
Bradford, Rev. Amory H., Montclair, N. J.
Bradley, Rev. Dan F., Grand Rapids, Mich.
*Brand, Rev. James, Oberlin, Ohio.
Breed, Rev. Dwight P., Michigan City, Ind.
Brodie, Rev. Andrew M., Maristel, Mich.
Brokaw, Rev. Ralph W., Springfield, Mass.
Bross, Rev. Harmon, Lincoln, Mass.
Brower, Rev. C. DeWolf, Dowagiac, Mich.
Brown, Rev. Chas. O., San Francisco, Cal.
Burgess, Rev. William, Mendon, Ill.
Burr, William H., Detroit, Mich.
Burrows, Rev. Edwin B., Jamestown, N.Y.
Bush, Rev. Allen S., Centralia, Kan.
Bushnell, Rev. Albert, St. Joseph, Mo.
Bushnell, Rev. Henry A., Galesburg, Ill.
Butcher, Rev. William R., Elmwood, Ill.
Butler, Rev. Edward P., Sunderland, Mass.
Calkins, Rev. Wolcott, Newton, Mass.
Chaney, Rev. Lucien W., Medford, Minn.
Chapman, Rev. Edward M., Rochester, N.H.
Chase, Rev. James B., Iowa Falls, Iowa.
Clarke, Rev. Charles F., Machias, Me.
Clark, Rev. Daniel W., Wellfleet, Mass.
Clark, Rev. DeWitt S., Salem, Mass.
Clark, Rev. Frank G., Plymouth, N. H.
*Clark, Rev. Joseph B., Bible House, N.Y.
*Cobb, Rev. L. Henry, Bible House, N.Y.
Collie, Rev. Joseph, Delevan, Wis.
Conant, Prof. Edward, Randolph, Vt.
Conkling, Rev. Benj. D., Hiawatha, Kan.
Cordley, Rev. Richard, Lawrence, Kan.
Cory, Rev. Isaac L., Brainerd, Minn.
Cravath, Rev. Erastus M., Nashville, Tenn.
Crose, Charles F., Shenandoah, Iowa.
Crum, Rev. John H., Terre Haute, Ind.
Cunningham, Rev. John, W. Groton, N.Y.
*Currier, Rev. Prof. Albert H., Oberlin, O.
Curtis, Rev. Edward D., Indianapolis, Ind.
Curtis, Rev. Ethan, Syracuse, N. Y.
Curtiss, Rev. George, Mayville, N. D.
Curtiss, Ralph C., Waverly, Ill.
Curtiss, Rev. Samuel I., Chicago, Ill.
Curtis, Rev. W. W., W. Stockbridge, Mass.
Cutcheon, Byron M., Grand Rapids, Mich.
Daley, Rev. Charles M., Huron, S. D.
Dana, Rev. Samuel H., Quincy, Ill.
Davenport, Rev. John G., Waterbury, Conn.
Davis, Gilbert A., Windsor, Vt.
Day, Rev. Warren F., Ottawa, Ill.
Dean, Rev. Oliver S., Holbrook, Mass.
De Forest, Rev. Heman P., Detroit, Mich.
De Forest, Rev. Henry S., Talladega, Ala.
Demond, Dea. Thomas D., E. Buffalo, N.Y.
Dexter, Rev. Morton, Boston, Mass.
Dickinson, Cornelius E., Marietta, O.

Dickinson, George L., Whately, Mass.
Dickinson, Rev. Sam'l F., G. Junction, Colo.
Dickinson, Rev. Sam'l W., St. Paul, Minn.
Dixon, Herbert M., Smyrna, N. Y.
Dove, Rev. Franklin B., St. Louis, Md.
Dougherty, Rev. Jas. G., Kansas City, Kan.
Douglass, Rev. Francis J., Ames, Iowa.
Dowd, Rev. Quincy L., Winnetka, Ill.
Dudley, Dea. Guilford, Ploughkeepsie, N.Y.
Dunning, Rev. Albert E., Boston, Mass.
Eaton, Rev. James F., Walla Walla, Wn.
Edwards, Rev. Nicholas T., Kewanee, Ill.
Ellis, Prof. George N., Olivet, Mich.
Emerson, Rev. Forrest F., Newport, R. I.
Empson, Rev. George C., Gladstone, Mich.
Estabrook, Rev. Joseph, Olivet, Mich.
Evans, Rev. Einion C., Sprinfield, Mo.
Eversz, Rev. Moritz E., Chicago, Ill.
*Fairbanks, Franklin, St. Johnsbury, Vt.
Fairbanks, Rev. Henry, St. Johnsbury, Vt.
Fairbank, Rev. John B., Waverly, Ill.
Ferguson, Rev. Frank I., Chadron, Neb.
Ferris, Rev. Hiram J., Columbus, Wis.
Ferris, Rev. Walter L., Cherokee, Iowa.
*Field, Rev. James P., Amity, Mo.
Findley, William E., Omaha, Neb.
Fisher, Rev. Oren D., Toledo, Ohio.
Fitch, Rev. Franklin S., Buffalo, N. Y.
Folks, Willis K., Wellington, Kan.
*Forbes, Rev. Samuel B., Hartford, Conn.
Fraser, Rev. John G., Cleveland, Ohio.
Free, Pres. Albert T., Yankton, S. D.
French, Albert D., Glenwood, Iowa.
Frizzelle, Rev. John W., Waseca, Minn.
Furbish, Rev. Edw. B., Spencerport, N. Y.
Gammell, Rev. Sereno D., Tallmadge, O.
Garner, Rev. Alexander C., Paris, Tex.
Geiger, Rev. John W., Marion, Iowa.
*Gilbert, Rev. Simeon, Chicago, Ill.
*Gladden, Rev. Washington, Columbus, O.
Gleason, Charles A., New Braintree, Mass.
Gleason, Rev. Geo. L., Haverhill, Mass.
Goodrich, Edward J., Oberlin, Ohio.
Gray, Rev. William D. B., Yankton, S. D.
Greenlees, Rev. Chas. A., Nickerson, Kan.
Griffin, Rev. Henry L., Bangor, Me.
Griffith, Rev. Griffith, Eureka, Cal.
Griffith, Rev. William, Oberon, N. D.
Hackett, Charles W., St. Paul, Minn.
Hale, William E., Chicago, Ill.
Hall, Rev. Elliott C., Jamestown, N. Y.
Hall, Rev. George A., Peabody, Mass.
Hall, Rev. George E., Dover, N. H.
Hallock, Rev. Leavitt H., Waterville, Me.
*Hamilton, Rev. John A., Boston, Mass.
Hamlin, Rev. Cyrus, Beloit, Wis.
Hand, Rev. La Roy S., Sioux Rapids, Iowa.
Hanford, Rev. Samuel I., Aurora, Neb.
Hardy, Rev. Vitellus M., W. Randolph, Vt.
Hargrave, Rev. John W., Zumbrota, Minn.
Haskell, John G., Lawrence, Kan.
Hatch, Rev. Frederick A., Ogdensburg, N.Y.
Haughton, Rev. William, Retreat, Wis.
Hawkes, Rev. W. S., Salt Lake City, Utah.
Hawley, Rev. John P., New Hartford, Conn.
Hayden, Rev. Fred. S., Jacksonville, Ill.
*Hazen, Rev. Henry A., Auburndale, Mass.
Hazen, Lucius B., Middletown, Conn.
Herrick, Rev. Henry M., Morris, Minn.
Hill, Rev. Edwin S., Atlantic, Iowa.
Hines, Rev. Frank B., Metropotes, Ill.
Hoffman, Rev. John H., Peterboro, N. H.
Hogbin, Rev. Alfred C., Sabbetha, Kan.
Holbrook, Dea. George E., Keene, N. H.
Hood, Rev. E. Lyman, Albuquerque, N. M.
Hopkins, Rev. Henry, Kansas City, Mo.
Horner, Rev. John W., New Hampton, Iowa.
Hough, Rev. Joel J., Berkshire, N. Y.
Howe, Rev. Samuel H., Norwich, Conn.
Hubbard, Rev. Charles L., Boxford, Mass.
Hubbard, Rev. William B., Yankton, S. D.
Hughes, Rev. Robert W., Grinnell, Iowa.
Hyde, Rev. Henry, Greenfield, Mass.
Hyde, Rev. Nathaniel A., Indianapolis, Ind.
Jefferies, Rev. John, Covert, Mich.
Jefferson, Rev. Charles E., Chelsea, Mass.
Jenkins, Rev. William M., Elk River, Minn.
Johnson, Rev. Alfred P., Joplin, Mo.
Johnson, Charles H., Montclair, N. J.
Johnson, Rev. Frank A., New Milford, Conn.
*Johnson, Rev. James G., Chicago, Ill.
Jones, Rev. Charles A., Kane, Penn.
Jones, Rev. David, Newport, Ky.
Jones, Rev. John E., Iowa City, Io.
Julien, Rev. Matthew C., N. Bedford, Mass.
Kent, Rev. Evarts, Eldora, Iowa.
Kidder, Rev. Alberoni, Eau Claire, Wis.
Kilbourn, Rev. James K., Genesie, Wis.
Kilburn, Rev. William, Grand Rapids, Wis.
Kitchel, Dea. Courtney S., Milwaukee, Wis.
Laird, William H., Minona, Minn.
Lamson, Rev. Charles M., St. Johnsbury, Vt.
Lane, Rev. John W., Hadley, Mass.
Lee, Rev. Frank T., Muscatine, Iowa.
Lewis, Rev. Richard, Grand Haven, Mich.
Little, Rev. Arthur, Dorchester, Mass.
Litts, Rev. Palmer, Union, Iowa.
Locke, Rev. J. Frank, Pillsbury, Minn.
Loomis, Rev. Alba L. P., Plainview, Minn.
Loomis, Rev. Samuel L., Newark, N. J.
Lougee, Willis E., New Bedford, Mass.
Lyle, Rev. William W., Bay City, Mich.
MacAyeal, Rev. Howard S., Cambridge, Neb.
McClelland, Rev. Pres. T., Forest Grove, Ore.
McCorkle, Rev. S. W., Allegheney, Penn.
McCune, Rev. Robert, Worthington, Minn.

Magoun, Rev. George F., Grinnell, Iowa.
Makepeace, Rev. F. B., Springfield, Mass.
Mannhardt, Rev. Ernst G. L., Crete, Neb.
Margetts, Rev. Henry, Candor, N. Y.
Markham. Rev. Henry F., Kensington, Kan.
Marsh, Edward W., Bridgeport, Conn.
Marshall, Rev. Chapman A., McGregor, Iowa.
Marshall, Rev. Henry G., Cromwell, Conn.
Martyn, Rev. Sanford S., Windsor, Vt.
*Merrill, Rev. George R., Minneapolis, Minn.
Merrill, Rev. James G., Portland, Me.
Merriman, Rev. Daniel, Worcester, Mass.
Merwin, Dea. Thos. E., New Haven, Conn.
Meyer, John, Newton, Iowa.
Millikan, Rev. Silas F., Mason City, Iowa.
Mills, Rev. Charles S., Cleveland, Ohio.
Milne, Rev. Alexander, Columbus, Ohio.
*Miner, Rev. Henry A., Madison, Wis.
Montgomery, Rev. Marcus W., Chicago, Ill.
*Moore, Rev. William H., Hartford, Conn.
Morris, Rev. Maurice B., Austinburg, Ohio.
Moses, Galen C., Bath, Me.
Moses, Rev. Leonard H., Villard, Minn.
Mudge, Augustus. Danvers, Mass.
Mulford, William J., Port Huron, Mich.
Nichols, Rev. John R., Medina, Ohio.
Noble, Rev. Frederic A., Chicago, Ill.
Noble, Rev. Thomas K., Norwalk, Conn.
*Northrop, Pres. Cyrus, Minneapolis, Minn.
Nutting, Rev. Wallace, Seattle, Wn.
Odell, Jay, Cleveland, Ohio.
Orvis, Rev. Gurney M., Winthrop, Iowa.
Osgood, Charles W., Bellows Falls, Vt.
Paddock, Rev. George E., Denver, Colo.
Packard, Rev. Edward N., Syracuse, N. Y.
Packard, Rev. N. Luther, Ionia, Iowa.
Paine, Rev. Bernard, Saybrook, Conn.
Palmer, Rev. Charles R., Bridgeport, Conn.
Park, Rev. William E., Gloversville, N. Y.
Parsons, George, Watervliet, Mich.
Parsons, Lemuel, Rosemond, Ill.
Pasco, Rev. Martin K., Chillicothe, Ohio.
*Patton, Rev. Cornelius H., Westfield, N. J.
Pease, Rev. Theodore C., Malden, Mass.
Penrose, Rev. Stephen B. L., Dayton, Wn.
Perkins, Rev. Geo. G., Rock Rapids, Iowa.
Phillips, Rev. Charles H., Cummings, N.D.
Phillips, Rev. Daniel, Huntington, Mass.
Pinch, Rev. Pearse, Newton, Kan.
Pope, Rev. Charles H., Kennebunkport, Me.
Pope, Rev. Howard W., Great Falls, N. H.
Povey, Rev. Jesse, Detroit, Mich.
Preston, Rev. Riley L. D., Springfield, Minn.
Price, Rev. Lewis V., Brockton, Mass.
Quint, Rev. Alonzo H., Boston, Mass.
Ragland, Rev. Fountain G., Mobile, Ala.
Redington, Edward D., Evanston, Ill.
Reed, Rev. Charles F., Pierre, S. D.
Reade, Hezekiah L., Jewett City, Conn.
Ricker, Rev. George S., Cheyenne, Wyo.
Riggs, Rev. Thomas L., Oahe, S. D.
Robbins, Rev. Anson H., Bowdle, S. D.
Robbins, Rev. Alden B., Muscatine, Iowa.
Robinson, Rev. Wm. A., Middletown, N. Y.
Rogers, Rev. Osgood W., Mt. Pleasant, Io.
Rogers, Samuel S., Ridgeland, Ill.
Rogers, Rev. Samuel J., Robbinsdale, Minn.
Rominger, Rev. Henry V., E. Portland, Ore.
Roper, Rev. Charles F., W. Concord, N. H.
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*Woodbury, Rev. Frank P., 110 Bible House, N.Y.
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Woods, Charles H., Minneapolis, Minn.
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Woodworth, Rev. L. S., Providence, R. I.
Wright, Robert, Iowa Falls, Iowa.
Wyckoff, Rev. John L. R., Woodbury, Conn.
Yergin, Rev. Vernon N., Fargo, N. D.

FROM CORRESPONDING BODIES.

Brown, Rev. John, Bedford, England.
Harrison, T. W., Northwood, Hanley, Eng.

The whole number of members above recorded is 361, of whom 332 were delegates from associations or conferences of churches, 63 being laymen and 29 were honorary members.

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